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The Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

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JAMES CARDINAL GIBBONS: IN MEMORIAM.

(1834–1921)

JAMES GIBBONS, Cardinal-Priest of the Holy Roman Church, Archbishop of Baltimore, leader, patriot, and scholar, died 24 March, 1921. The simple-hearted father in God to all those of his own faith in America and the beloved friend of all who saw in him a firm believer in the mighty destinies of the American Republic, has gone to his eternal reward, mourned by millions of his fellow-citizens. A man quiet in aspect, mild and childlike in manner, modest and considerate in the exercise of his exalted office, has disappeared from our American life, and the whole nation grieves. When the bells of the public edifices and of the churches in his cherished city of Baltimore began his dirge that March morning, there arose a chant of sorrow which was caught up from city to city in the land; and across the ocean to every part of Christendom the sad message was sent, uniting rich and poor, young and old, Catholics and the new multitudes of no religion, in America's bereavement.

During a week he lay in state in the venerable Cathedral wherein he had been baptized, ordained to the sacred priesthood, consecrated a bishop of the Church, and over which as Cardinal Archbishop he had ruled for nearly a half-century. For three days there filed past his mortal remains a silent procession of friends and admirers; a host of school children, who knew him as their venerable and affectionate father, came to catch a last glimpse of his finely chiselled and delicate face; a veritable army of priests and of laity, officials of the city

and of the State, with professional men of all creeds and representative leaders of non-Catholic churches, passed by his casket in token of their affection and their esteem.

Few Americans, and surely no American churchman before his day, received so national a recognition in death as Cardinal Gibbons. From all parts of the country, nay, from all parts of the world, messages of sympathy came to his household. It may be truly said that since the days of Columbus no funeral in the New World has called forth so vast a response in the common heart, mostly a tribute to the man as distinct from his office. In the intensely human visualization of the man and his work which these expressions of condolence contained, it is not difficult to find the key to his character. Among the American tributes that of the President of the United States will ever be the most cherished. The Chief Executive of the nation wrote that the Cardinal's long and notable services to the country made every American his debtor. He was the very finest type of citizen and churchman, President Harding said: such a tribute is indeed the noblest epitaph for any citizen's last resting-place. A former President, still happily with us, wrote that the Cardinal represented the highest moral inspirations of the commonwealth. To both these eminent men American Catholicism is grateful for such memorable words. The Cardinal's last convert—a former prelate of the Episcopal Church—finds the secret of his greatness in the simplicity and sincerity of his character. That Cardinal Gibbons was patriotic, both in times of peace and of war, to a degree seldom witnessed in any land, all have admitted; but as Dr. Kinsman says, the personal affection so many millions in this country felt for him was due to something more than his belief in America's greatness. "The attraction was in the man rather than in any set of his opinions."

From all classes in the community eloquent tributes came to be laid as wreaths upon his casket, and there is scarcely any aspect of his multifold activity unnoticed by these voices from the living, praising the dead Cardinal. His services to civilization and to humanity; his unmixed devotion to all his fellowmen, regardless of creed or party; his broad philanthropy; his uniform kindness, courtesy, tact and thoughtfulness; his

wisdom in counsel and his prudence in action; the uncommon blending in his character of moral strength, sweetness and simplicity—these are some of the notes struck in the hour when his loss was first known. Only a short time has passed, and they are being verified one by one. Here we have no grouping of utterances made in the emotion of the moment, but the tributes of thoughtful men who only awaited his passing to utter their words of praise for his moral greatness. Those who were nearest to him, his own household, gave us more intimate touches of his attractive personality. "In the thousand little details of life", said a former secretary, "I could approach him with the freedom of a child, certain of a patient reception." The Cardinal was the light and life of the house; and, perhaps, one little glimpse into that last hour of his life will live after many others are forgotten—it is that of this same friend, younger by many years in the priesthood, his companion during his voyages abroad, standing with his arm around the dear old man's shoulder, comforting him and encouraging him in that hour of sorrow.

Others who guard their praise from exaggeration have called the Cardinal the accepted mentor of our American mankind, a figure of world-wide importance, an intense and earnest advocate of an uncompromising Americanism, and a providence for Church and America. He has been extolled as one who was brought up on the original happy traditions of American Catholicism, as the best known member of his faith in America, as one whose capacity for friendliness outranked all his contemporaries, and as America's great reconstructionist in the two crises which settled upon the land after the Civil War and after the recent conflict. To others his prime characteristics were three—Churchman, Christian, American, inseparably united in a threefold cord of strength. "He was always on the side of his church and of his country; and of the right"—wrote a leading American diplomat. Finally the Holy Father's solemn tribute proclaimed to the world that he was an excellent priest, a learned master, a vigilant pastor, and an exemplary citizen.

These expressions of appreciation and of admiration help us now, when it is hardest to define his exact place in American Catholic Church history, to reach the secret of his power and

influence. There are those of his own faith, who feel that James Gibbons was the *enfant gâté* of Providence during the long half-century of his successful episcopate; and there are others who fail to realize a distinction between the endless opportunities in the Land of Opportunity and his use of these same opportunities. But all agree in acknowledging that he possessed in a high degree that quality which St. Thomas Aquinas considers the chief virtue of those who govern, the *discretio rationis*—the sense of reasonable proportion in all his judgments. Cardinal Gibbons was never perturbed. The swift change of events about him found him always calm, serene, and unafraid. He never wavered in his recognition of the basic principles by which all political and religious events should be estimated. Prudent to a fault, he possessed also that cautious daring which is the secret of the highest statesmanship. While he never refused his counsel or aid in the discussion of great secular questions that had a moral or religious bearing on our national life, and was often rewarded by popular adhesion to his views, he was not always successful, as in the matter of divorce, against which he reasoned and pleaded at all times, without stemming the disastrous tide. Other public issues also were eventually decided against his advice, but never without profound respect for his civic courage and his sincerity.

His discretion in action was outshone only by his discretion in words. He has left behind him a series of volumes in which no useless word or phrase is employed in carrying his meaning to his readers. No secret—and how many there must have been locked away in that venerable heart—ever escaped his lips. No uncharitable word was ever uttered in his conversations or in the interviews he granted. He was by nature and training a naturally good and upright man. From his parents and teachers he inherited a simple piety and a profound faith in God and in His Holy Church. His wisdom was full grown early in his career, for, even as a young bishop, it was evident that the queenly virtue affected his whole character and ordered all things sweetly in his life.

Wisdom he loved from his youth; her he sought and took for his spouse and became a lover of her beauty, for "it is she that teacheth the knowledge of the world, of men and of

God, and is the chooser of all His works". Wisdom taught him temperance, and prudence, and justice, and fortitude. And in the words of Holy Writ, it was for Wisdom's sake that he had glory among the multitude, and honor among the ancients, even though in years he was ever younger than his contemporaries. "By the means of her," he might have said, "I shall have immortality, and shall leave behind me an everlasting memory to them that come after me." [1] There is much that is reminiscent of St. Francis de Sales in his life; and it was precisely in his imitation of the saintly Bishop of Geneva —and who shall say that it was not a conscious following?— that James Gibbons came nearest to his fellow-countrymen. He realized and he preached, as St. Francis de Sales did, that the greatest evil in any nation is discouragement. He was an incorrigible optimist, both secular and religious, and his messages were always couched in living words of hope and courage. He never failed to say the consoling thing to a friend in trouble or in bereavement, or to the nation in time of crisis. Great nations have always lived on the verge of war, and his quieting influence with the highest and the lowliest at doubtful moments during the past fifty years is now the best recognized of all his civic virtues. As the years pass, his spiritual lineaments will become even more distinct and impressive. When the call came that separated him from the world of men and affairs and bade him enter his Father's house for eternal reward, a voice was heard saying: "Write—Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them—*opera enim illorum sequuntur illos.*" [2] He was the last of the 767 bishops who attended the Vatican Council in 1870, and of the 75 American bishops who sat in the Third Plenary Council of Baltimore in 1884.

There is much of value in the original meaning of the old Roman word Pontiff, bridge-builder, when applied to James Gibbons and his works. Born eighteen years after Archbishop John Carroll's death, and two years after that of Charles Carroll, he was the bridge between colonial and modern

[1] Wisdom 8: 13.
[2] Apoc. 14: 13.

America. As a boy, both in Baltimore and in Ireland, he must have conversed with those who had known the proto-bishop of the Catholic Church in the United States, and with those also who had been familiar with the teachings of the early patriots—Washington, John Adams, Jefferson, Franklin, and Charles Carroll. The very monuments and scenes of his native city were particularly eloquent of the purest American patriotism. He imbibed from Archbishop Carroll his sturdy allegiance to Rome as the spiritual head of the Church, also his determination that Catholic life in the new state should be kept free from foreign interference or dominance. He bridged over the century between the idealism of Washington and the idealism of the present, for he had lived in those robust times when the Declaration of Independence and the Constitution of the United States were more than merely historic documents in the nation's life, and he had imbibed the spirit of their creators and their first prophets. The Americanism of James Gibbons came from the purest sources, and he was ever the vindicator of the principles contained in those two immortal papers. The last pages from his pen were devoted to the defence of the Constitution. It is this early American spirit which speaks to us in his fine sermon *Will the American Republic Endure?* He never held with the pessimistic prophets who predicted that our government would soon come to an end and that it was already in the throes of dissolution. He had heard too often to be troubled by it the cry of those who said that disaster was coming unless their favorite candidate were elected. He had been listening to these dire prognostications for over half a century. Whenever occasion called for it, he stated strongly his belief in the stability and endurance of the Republic, basing it chiefly on our unique and original doctrine of religious liberty. In his last public utterance (19 February, 1921) he said:

> As the years go by I am more than ever convinced that the Constitution of the United States is the greatest instrument of government that ever issued from the hand of man. . . . For the first time in the history of mankind religious liberty was here secured to all men as a right. . . . No one knows better than myself what a line of demarcation and separation religion can cut in this country from ocean to ocean, and no one has been more eager and earnest in his

effort to keep down and repress religious distinction. I fear no enemy from without. The enemy I fear is he who, forgetting human nature and the history of Europe, would raise the question of another's religious belief, and introduce strife and discord into the life of our country. . . . Fortunately our common law protects every American in his religious belief, as it protects him in his civil rights, so that whatever offences may be occasionally committed here in this respect are local and temporary, and are universally regarded as un-American and are for this reason short-lived. The great wrongs which men have suffered elsewhere in respect of religion are here unthinkable. . . .

He often repeated in his public utterances the phrase: "A land where we have authority without despotism and liberty without license." His pure and original Americanism was above party and above partisanship. Born in an era which saw the full-flowering of Washington's ideal of our foreign relations—friendship with all: alliance with none—he died at the outset of a threatened lapse from this saving conviction. I would not say that he regretted the change he saw in a certain recent trend of American political thought, but he belonged to an older school of statesmen, and he died in the persuasion that so far the traditional policy of his country had been its strongest asset.

His later years saw the passing of the great leaders of American Catholicism. Archbishop Carroll was a memory, though a potent one, when James Gibbons saw the light in Baltimore, on 23 July, 1834. Archbishop Hughes and the two Kendricks, Martin John Spalding and Patrick John Ryan, John Joseph Williams and Patrick Riordan, John Ireland, John Lancaster Spalding, and John Joseph Keane—all these he watched pass into the shadows, while his own life went on, seemingly secure against every attack of the grim reaper. He witnessed a Catholic growth within the nation's borders, seldom granted to a patriarch of his people, except to great figures like Patrick of Ireland, Boniface of Germany, or Cyril and Methodius of the Slavs. And though his heart beat constantly with rejoicing for that growth, it was with no narrow or selfish satisfaction. "Our joy," he wrote in 1889, "rests on broader grounds. We rejoice for our country's sake, firmly believing that the progress of Christian faith will contribute

to the stability and perpetuity of the government . . . to proclaim loyalty to a government like ours is, as it ought to be, a spontaneous act of love, as well as a duty to all who preach the Gospel." He saw the rise and explosion of domestic controversies, was meek and pacific amid the contestants, and lived to see such contentions forgotten and forgiven. His was the last voice of the older American hierarchy, and he held aloft, fair and unblemished, in spite of all turmoils, the traditional light which guided the great prelates of the past in their relations with one another, with the national government, and with the Holy See. It was in no small measure his charity and gentleness, his firmness and foresight, which precluded disunion at every stage of our progress; and no one who knows the past fifty years will deny that there were serious dangers abroad in the land during that period. His reconstruction work after the Civil War is the least known of all his achievements, but it stands out as part of his best efforts toward the assimilation of Catholic doctrine to modern American conditions. Through him, during all these years, our hierarchy spoke habitually and unanimously to the whole Catholic people and to the people of all religious denominations. Cardinal Gibbons always recognized in our country the existence of a certain dread of Catholicism; by uniting all around the standard of the Republic he succeeded in greatly lessening that dread and suspicion, if not in abolishing them altogether.

In the death of Cardinal Gibbons, the Church of the United States loses its foremost priest. His heart was with the plain people at all times, nor will his brave and successful intervention with the Holy See in favor of the Knights of Labor be easily forgotten. Cardinal Manning and Bishop Ketteler found in him a new and eloquent exponent of their teachings, but with the New World for his field of influence. Always the same kindly, appreciative, sympathetic priest to the laity, his later years were marked by a succession of jubilees and anniversaries in which the confidence and affection of the American people manifested themselves in ways that were unparalleled in our annals. As a minister of Jesus Christ, as an humble, unselfish and zealous priest of God, his chief concern was with the souls of his own people. With a love that bespeaks the Good Shepherd, he went about, teaching and

consoling, comforting and guiding all who needed his ministrations. An Israelite in whom there was no guile, Cardinal Gibbons taught the doctrines of his Master in all charity and forbearance, and at all times with an evident simplicity of purpose that attracted and won thousands not of his faith.

He has left us in a volume of *Discourses and Sermons* the most useful of his religious utterances, and in the *Faith of Our Fathers* a book which competent authority has declared the best *apologia* of the faith in the English language—the best when written fifty years ago, the best even now. The ripe fruits of his priestly career he bequeathed to the American Catholic clergy in a volume which takes its place beside the *Eternal Priesthood* of his great contemporary and dear friend, Cardinal Manning; for in the *Ambassador of Christ*, we have a philosophic and spiritual insight into the priesthood which reflects his own years of meditation and study of the sanctity and learning laid up in the Sacred Scriptures. These two, he proclaimed, are the cornerstones of an efficient and worthy priesthood. His one model in all that goes to form the successful priest of God was Jesus Christ, the Master whom he loved until the end, and with whose Gospel he had so thoroughly identified himself that its blessed words of love and peace were ever in his mouth, adorned his discourses, conversation and writings, and were even reflected in his calm serene features.

The most difficult of all tasks to priest and prelate, in a land where their fellow-citizens in vast majority are of other faiths, is to present the doctrines of the Church in a manner neither hostile nor polemical. What the *Faith of Our Fathers* accomplished on a vast scale and in its own popular way, Cardinal Gibbons's book on *Our Christian Heritage* secured in a more learned and argumentative way. Controversy he left severely alone. He said nothing in the pages of this admirable fundamental theology against any Christian denomination, and the book abounds in citations from the best Protestant authors. "It is pleasant," he says, "to be able to stand sometimes on the same platform with our old antagonists." The most striking chapter of the book, and the one widely quoted, is that on the dangers that threaten our American civilization, and the remedies he believed adequate. Among

these he emphasizes strongly the necessity of religious education for our American youth. Time and the daily course of American life proclaim the accuracy of his judgment.

These volumes, indeed, will long perpetuate his memory, but his true religious memorial will ever be the Catholic University of America, which he opened in 1889, after securing its foundation by Leo XIII and the entire American Catholic Hierarchy. He was its inspiration, its support, and its savior. His great love for American Catholicism enabled him to grasp at an early date the necessity of a great central school for the higher education of the Catholic clergy and laity, obliged for a century to repair to Europe in search of advanced training for the higher intellectual duties and needs of their religious and ecclesiastical life. When twenty-five years of the University's life had passed, he was able to view in retrospect the trials which attended the founding of America's foremost Catholic school; and he saw those years filled with progress, but also with great responsibility. The honor of the Church in the United States, he said at the Silver Jubilee of the University, in 1916, was bound up irrevocably with the Catholic University of America; for it was founded not to meet the needs of a single diocese nor of any particular section of the country, but to further the welfare of religion in every diocese, parish and home. Committed by the Holy See with all due solemnity to the care of the American hierarchy, and immediately to him as Chancellor, the University was a sacred trust, and as the head of the oldest Catholic see in the United States, Cardinal Gibbons regarded it as a special favor granted to him by Almighty God that he was permitted to devote so much of his time to this sacred cause. "From the beginning," he said, "the University has been for me an object of deepest personal concern. Through its growth and through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this reason, I feel a greater satisfaction in its progress."

It seems proper to quote here the admirable words of Archbishop Glennon in his eulogy on the Cardinal. After describing his part in the Third Plenary Council of Baltimore, he said:

Turn we to his other great work the Catholic University. While under papal charter, the Cardinal was in effect its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unfailing support. He looked to it to carry out his life work—to bring the mind of the Church to all the questions of the age, and stand as a light perennial to the nation and the world.

Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University and his soul to God. Most certainly he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American Church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and a generous people.

The Cardinal Gibbons Memorial Hall at the University represents in some degree the gratitude of the Catholic people for his devotion to the higher education of Catholics, but his true memorial will be the completion of the great work to which he devoted his best thought, the best years of his life, and of whose resources he brought together personally about one million dollars. May I not fitly apply to him the spirit at least of the praise which Shakespeare puts in the mouth of Griffith as she recalls the princely generosity of Cardinal Wolsey in the building and endowment of Christ's College?

> Ever witness for him
> Those twins of learning, that he raised in you,
> Ipswich and Oxford! one of which fell with him
> Unwilling to outlive the good man did it;
> The other, though unfinished, yet so famous,
> So excellent in art, and still so rising
> That Christendom shall ever speak his virtue.

As the shadows of age fell about him, it was natural that he should become reminiscent. In his *Retrospect of Fifty Years* (1917), affectionately dedicated to all who had assisted in the growth of the Catholic University, Cardinal Gibbons gives us some of the most valuable pages in American Church history.

There are few Americans [he says] now who can remember the things which I can. I followed Mr. Lincoln's dead body in proces-

sion when it was brought to Baltimore; I have seen every president since his death, and have known most of them personally; I was a grown man and a priest during the Civil War when it seemed as if our country were to be permanently divided. But I have lived, thank God, to see it in wonderful prosperity and to behold it grown into one of the great powers of the earth. Younger men may tremble for the future of this country, but I can have nothing but hope when I think what we have already passed through. . . . My countrymen and my fellow Catholics will forgive me if I seem to yearn over this Church and this people, but I do so because I believe both the American Church and the American people to be precious in the sight of God and designed, each one in its proper sphere, for a glorious future.

The late World War was in progress when he wrote these prophetic words, and through those two darksome years when the flower of American youth fought for the cause of humanity in Picardy and in Flanders, his great soul never felt a moment's hesitancy over the outcome. Throughout this world-struggle he was never cast down. He showed ever the fullest confidence in God, in God's providence over the world, and in particular over the future of our country. He died blessed among men, followed to his eternal resting place by the prayers of the thousands of children he had confirmed, the legions of workers he had stimulated with desires higher and nobler than the things of this world, the thousands of priests he had ordained, the many bishops he had consecrated, and especially by the poor of his city. These last he loved until the end, his final visit being to their Home.

In paradisum deducant te Angeli, sang the seminarians of his beloved Saint Mary's, as he was laid away in the crypt of Baltimore Cathedral, beside the mortal remains of his predecessors, whose virtues and works he had never failed to praise, and whose historic influence on our American Catholic life he had continued and notably strengthened. *Eternal rest grant to him, O Lord; and let perpetual light shine upon him!*

THOMAS J. SHAHAN.

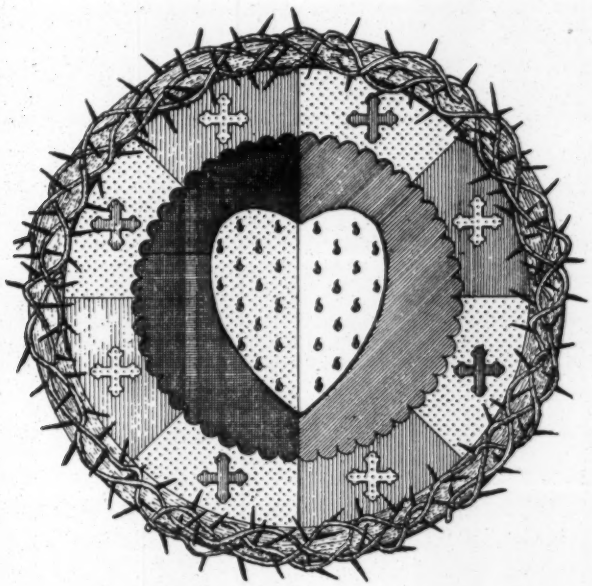
The Catholic University of America.

A SERIES OF ARMS OF OUR BLESSED LADY.

II.

The Passion Arms.

IN the Sorrowful Mysteries there is necessarily a greater unity than between those of the preceding [1] or subsequent groups: a greater unity of treatment has been aimed at in the arms now to be described, and in each as simple a design as may be possible, as is fitting to the greatness of the subject considered. In each also Our Blessed Lady's Compassion is



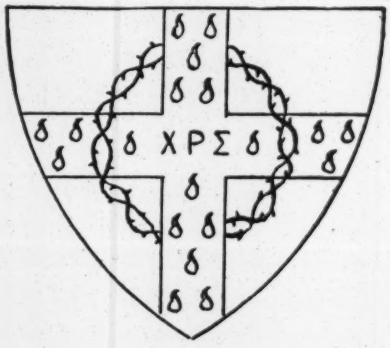
I. Agonia.

introduced; and this is effected by incorporating some symbol of her drawn in such a way as to indicate *ipso facto* its relation to the mystery in which it appears. This method expresses the *moral union* between the Mother and the Son better than the display of a separate arms. The colors of these symbols are always silver and purple: purple by itself is a mystical expression of the Compassion, since it is the result of the combination of Our Lady's blue with the red of the Precious Blood.

[1] See Eccl. Review, December, 1920, pp. 586-97.

I. *Agonia.* Party per pale sable and purpure, a heart per pale, or, guttee gules, and argent, guttee of the second, a border engrailed gyronny of eight of the third and fourth charged with as many crosslets all counter-colored.

In this arms is displayed the Bloody Sweat, the mystical darkness, the prevision of the Passion, and the Compassion. Instead of the two Hearts of Jesus and Mary (as they are used e. g. in the Passionist badge) I have taken one heart and divided it gold and silver, thus giving the symbolism of *two hearts in one.* Our Lady's mystical participation in the Agony is expressed also by the purple drops corresponding with those of blood on our Lord's side. I have never yet come across an example of "guttee purpure", but there is no *a priori* reason against the device: criticism on prescriptive grounds could be met by the blazon "guttée de l'âmes", an alteration no doubt verbally suitable but pictorially less so since the unity of the



color scheme is thereby broken. The prevision of the Passion is represented by the border. This encloses the whole arms, thus signifying that the waters of the Passion are to engulf both Jesus and Mary, but at the same time it is quite separate from their symbols, since the Passion is still in the future. Its sharp-toothed edge is for the Crown of Thorns; this is of course a simple abstraction, and I have used it to avoid pictorial effects (several preliminary studies wherein the Crown was depicted in a more concrete manner having been rejected for this

[2] Husenbeth, *Emblems,* Appendix, third edition.

reason); and also because it can conveniently be employed to edge any charge or divide a field, thus simplifying the designs. As an example of the contrary method I give here a sketch of a pre-Reformation Passion arms from a font at York Minster.[2]

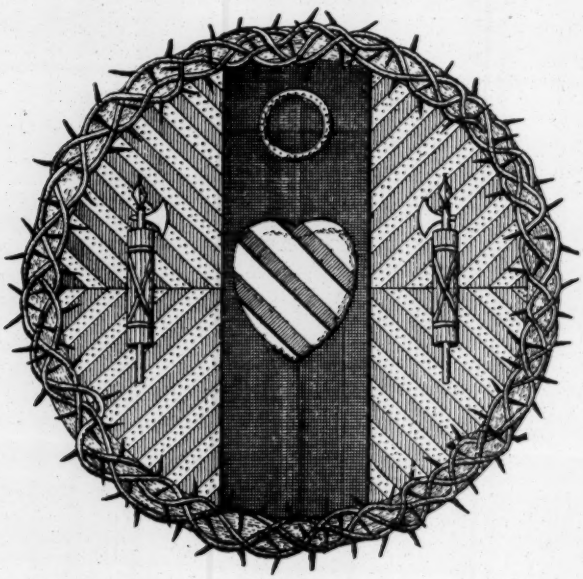
Here, assuming appropriate coloring, we have upon a red field a gold cross, spotted with blood, entwined with the crown and charged with a sacred monogram. Given a cross and crown, the artist has combined them in a simple and decorative manner. It is a good instance of heraldic method: symbols are taken and grouped with a view to artistic effect, not necessarily in relation to historical truth. Similarly in these arms the toothed line is placed in various positions with the same intention. The division of the border into eight radial pieces refers backward to the prophecy of St. Simeon [3] and forward to the Crucifixion: the lines bendy and bendy sinister (the oblique lines) refer to the Scourging, and its general form and charges to the Via Crucis. The whole is in our Lord's colors. There is no special symbolism in the number eight: I have followed here the old heraldic custom of charging a border with eight things which arose, probably, out of convenience. The shape of the surface on which an arms is placed is a matter of indifference: the roundel form here adopted may be traced, in English armory, to the early fourteenth century.

II. *Flagellatio.* Quarterly, bendy sans nombre or and gules, and likewise sinisterways of the second and first, on a pale sable between two Roman fasces in fess proper, a heart argent, charged with three bendlets purpure, and in chief an annulet, of the first.

The bend, which, as has been mentioned, belongs to the Scourging, is here reduplicated "sans nombre" (a technical expression for an indefinite number), to indicate the five thousand stripes which tradition says our Blessed Lord received. The fasces stand for the Roman jurisdiction under which our Lord suffered, and the pale by its simple direction for the pillar; at the top of which the annulet serves for the ring to which His Hands were bound. It is most probable that

[3] Myst. Jucunda IV.

in the actual punishment, stripes would cross each other in various directions, and that the majority would be oblique: for this reason that field is quartered, and the reciprocal coloring of its stripes is intended to add complexity to a design symbolizing a mystery of excess of pain and brutality. As the



II. FLAGELLATIO.

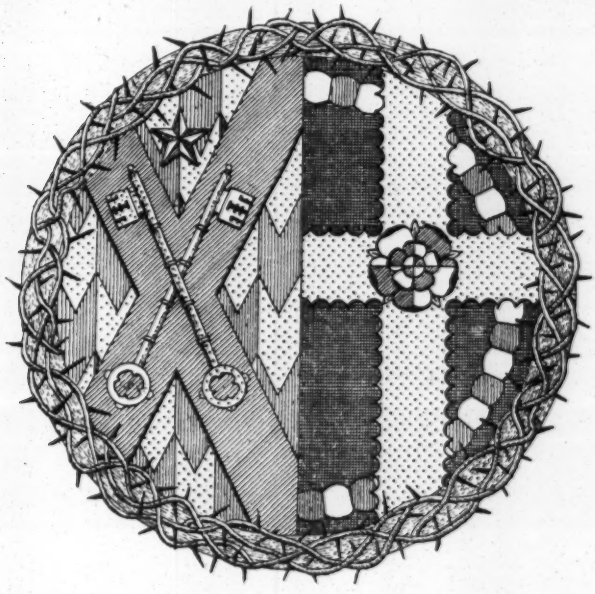
Mother's heart is where her Son is, the Immaculate Heart of Mary is placed upon the pale; and her Compassion further signified by the three bendlets displayed on it.

III. *Coronatio c. Spinis.* Barry indented, paly-counter-paly or and gules, on a saltire purpure the Papal keys proper, in chief a mullet gyronny of ten, argent and of the third: and impaling:—

IV. *Via Crucis.* Sable, an orle invected, compony argent and gules, over all on a cross engrailed or, a rose quarterly argent and purpure.

The indented line is here used as a simple abstraction for the thorns: plain indents are more artistically suitable for

dividing a field than are the curved teeth of a line "engrailed", and these latter on the other hand serve better for edging a charge, whilst the symbolism is the same in both cases. The vertical parting lines serve to break up each bar into pointed pieces alternately of our Lord's two colors, the horizontal direction of the bars themselves is that of the crown placed upon the Sacred Head. The introduction of the Papal keys



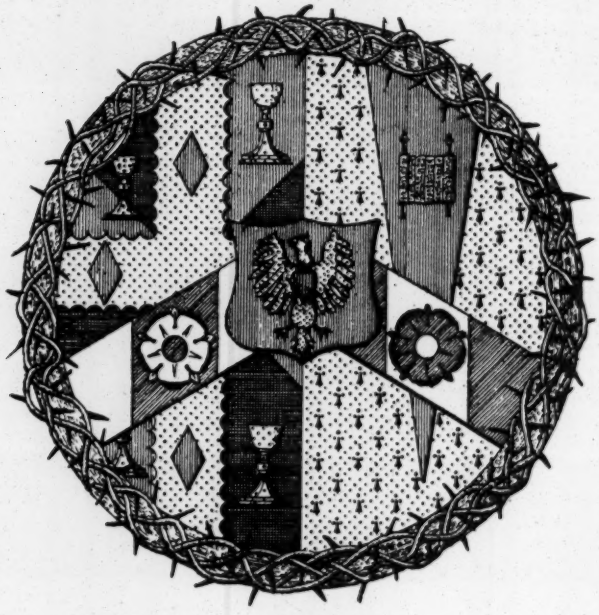
III. CORONATIO CUM SPINIS.
IV. VIA CRUCIS.

("proper" i. e. gold and silver) refers to the mystical connexion between the Crowning and the Papacy, that "most literal of martyrdoms . . . the fourth Bloodshedding continued till the Doom".[4] The saltire affords a background for the keys and by its color a reference to the purple robe; while its direction is that of the Papal emblems themselves and so may stand for a symbol of jurisdiction. In this, therefore, is contained the mockery, for it is a mockery of Royalty. By

[4] Faber, *Precious Blood.*

dividing our Lady's star into ten pieces, of the colors of the Compassion, there result, besides the five points natural to it, five which are not; and these being turned inward may stand for the thorns piercing the Mother's Heart.

In the fourth Mystery, the orle, which is a kind of inner border following the outline of the shield, indicates by its form a path or road. As the material *Via Crucis* on which our Lord



V. CRUCIFIXIO.

walked was most probably paved with cobbles, I have indicated these by the "invections" (the convex sides) of each piece of it. The combination of silver with the red both shows the separate pieces and conforms to heraldic convention, given a field of a plain color; while gold is reserved for our Lord's charge of honor. The cross, engrailed for the Crown of Thorns, surmounts the *Via* in three places, thus signifying the three Falls: nevertheless this symbolism is fortuitous, as it disappears if the arms be emblazoned alone, when the orle, now cut off according to rule, would pass under the cross four times. The grouping, however, is convenient and serves to retain a

reference that would otherwise be lost. Our Lady's rose is quartered, thus giving both the cross and the number four, since this is the fourth Mystery, the fourth Dolor, and the fourth Station. It is also an unnatural and incongruous way of dividing a five-pointed object; and this is a suitable reference to the incongruity of Our Lady's position in the midst of an infuriated mob. It may be objected that our Lord carried His cross bendwise and not upright, as here: this is true, and the heraldic "cross portate" would meet the case symbolically. Its introduction, however, in combination with an orle results in such an unbalanced and awkward effect that I have abandoned it in favor of the present more dignified design, and employed the bend in the closely related mystery of the fourth Dolor.

V. *Crucifixio.* Gyronny of eight gules and sable, on a cross engrailed between four chalices or, as many fusils of the first, and impaling:—erminois on a pile gules a prophetical roll, open, proper, and surmounting the whole arms a chevron paly of six argent and purpure charged with three roses countercolored, on an escutcheon of pretense gules an eagle displayed or charged on the body with the heart of the field, enflamed proper.

In the two halves of this arms I have considered the Sacrifice begun, and accomplished. For this reason, in the dexter impalement there are but four chalices and four wounds (for these latter the fusils serve by their shape, as resembling a gaping wound). In the gyronny field, as has been explained, there lies the idea of the perpetuity of the Sacrifice of the New Law, and in its colors the blood and darkness of Calvary. As our Lord wore the Crown of Thorns till the end, the cross appears again engrailed. In the sinister half, for the *Consummatum est* I have taken the rending of the veil of the Temple and symbolized it by the pile whose wedge-like shape conveys the idea of a forcible tearing open: the pile unlike other ordinaries may take various directions, but the commonest is as here, and is assumed unless the contrary be specified. The gold field, with its black spots, completes the color scheme and

constitutes the heraldic fur "erminois" derived from the natural ermine by substitution of gold for silver: a fur seems the nearest available symbol for a curtain. Since the rending of the veil is the outward expression of the opening of heaven by the Precious Blood it is fitting that the pile be colored red. The prophetical roll completes the symbolism. The fifth wound appears in the corresponding Dolor, and in the Resurrection.

For Our Lady's Compassion I have taken the third Word—*Mulier, ecce filius tuus*, and considered it in relation to the Annunciation. It will be seen that the field, the chevron and the roses of this latter mystery are here displayed compressed into one charge, with the blue changed to purple, for the chevron is divided for the perpetual Virginity and charged with the roses. The relation between the two mysteries is of course evident: in the one Mary is made Mother of God, in the other Mother of sinners. As in the first arms the escutcheom of pretense is that of our Lord, in this case the corresponding position must be occupied by St. John. A traditional arms quoted by Husenbeth and another in the Harleian MS. 6163[5] seem to confuse the Apostle with the Nestorian prince: here I have given him his Evangelistic symbol, in our Lord's colors, as the "disciple whom Jesus loved", and charged with the Sacred Heart, as the Apostle of charity. By introducing the Compassion in this form, in addition to the comparison between the two mysteries, the beginning and the end of our Lord's suffering life are brought together in one achievement. One other small piece of symbolism results from the design: the chevron embracing the whole arms reminds the reader of Our Blessed Lady's vigil beneath the Cross from the beginning till the taking down.

THOMAS P. BALDWIN.

London, England.

[5] De Walden Library.

HOW TO PREACH THE MASS.

A WRITER on this subject in the *Irish Ecclesiastical Record* very justly observes that the preacher has no right to put forward any one of the theories about the Sacrifice of the Mass as true. I will go further and say that the preacher has a perfect right to ignore all theories, and proceed, in his exposition of the Mass, on the lines of Scripture and Tradition. The reason is that theories are but matter of speculation, while Scripture and Tradition embody the Faith once delivered to the Saints.

What, then, is the doctrine of Scripture and Tradition about the Holy Mass? I will begin with Scripture, but for the nonce will pass over the Old Testament, to return to it later.

New Testament teaching, though but implicit, is very clear. St. Paul, dealing expressly with the Sacrifice offered by our Divine Lord as Priest forever after the order of Melchisedech, insists upon its oneness. He rings the changes upon this. But I need not here cite the texts, which the reader will find in chapters seven, eight, nine, and ten of the Epistle to the Hebrews. This Sacrifice, according to the Apostle, is the Sacrifice of Calvary, the Sacrifice of our Ransom. Now Christ as Priest forever after the order of Melchisedech offered Himself in the Last Supper, and offers Himself daily in the Mass. The inference is plain and necessary that the offering in the Mass is one with that in the Last Supper and on Calvary.

Again, St. Paul teaches that the Mass is the showing forth of the Lord's death until He come. We set forth in the Mass the Sacrifice of the Cross. "The Passion of the Lord," as says St. Cyprian, "is the Sacrifice that we offer", and if any one would know how that which is in the remote past can be an ever-present offering, let him learn from St. Thomas in his Commentary on the Epistle to the Hebrews:

> In chapter nine, verse twelve, the Apostle, discoursing on the virtue of the Sacrifice of Christ, attributes to it everlasting efficacy, saying, *having obtained eternal redemption*. Now that which has everlasting efficacy suffices to take away all sin, future as well as past; and therefore is not to be repeated. Hence, Christ by one Sacrifice cleansed forever them that are sanctified, as will presently be said (chapter ten, verse fourteen). And if it be objected to this

that we offer daily, I reply that we do not offer other than that which Christ offered for us, namely, His Blood. Hence ours is not another Sacrifice, but is the commemoration of that Sacrifice which Christ offered, as we read in Luke 22: 19: "This do for a commemoration of Me."

To St. Thomas the Last Supper, Calvary, and the Mass are One Sacrifice. He calls it the Sacrifice of Christ, which has everlasting efficacy. This is the Sacrifice of the Cross, for by that, and by no other, Christ "obtained eternal redemption." Note the reason that the Saint gives why "ours", i. e. the Mass, "is not other than that Sacrifice which Christ offered," and by which He obtained eternal redemption, but is the commemoration of it. It is that Christ said of the Sacrifice which He offered: "Do this for a commemoration of me". Now Christ said this of the Last Supper, in the Last Supper. Therefore, according to St. Thomas, the Last Supper is one with Calvary and with the Mass.

Let us now turn to Tradition. Here the teaching is explicit as well as clear. And it follows faithfully that of Scripture. The Mass is the memorial of the Sacrifice of Calvary;[1] is not other than the Sacrifice of Calvary;[2] is the Sacrifice of our Ransom;[3] is the Sacrifice offered up on the Cross for the salvation of the world;[4] is the Sacrifice which Christ once offered, and which He left to His Church evermore to be offered up;[5] is the Sacrifice begun in the Last Supper, finished on Calvary, and prolonged forever on the Altar;[6] is the continuation of the Sacrifice of Calvary.[7]

I take the last statement as the most specific and precise of the group. It is plain that the Mass can be one and the same with the Sacrifice of the Cross only as being the continuation of it. The Sacrifice begun in the Last Supper, was consummated on Calvary, and is perpetuated in the Mass by the express will

[1] St. Augustine, *Contra Faustum*, l. 6, c. 5 and passim.

[2] Alger the Scholastic, St. Thomas.

[3] St. Augustine.

[4] Secret of the Mass.

[5] Peter the Venerable.

[6] *Assertio Septem Sacramentorum.*

[7] Cf. Appendix to *The Sacrifice of the Mass* by the present writer, and the body of the work for details of references given above.

and institution of Christ. This is the pre-Reformation teaching and Tradition as embodied in the Defence of the Seven Sacraments, of Henry the Eighth.

The Sacrifice of the Cross is a finished sacrifice, just as the sun is a finished work. And even as this had its beginning and its consummation, and has its continuation, so has that. God first created the elements, including light. Then out of the element or elements of light, He formed the sun. And by virtue of the act whereby He formed it the sun continues to give light and warmth to the earth. So Christ chose the sacrificial elements and inaugurated the Sacrifice of our Redemption in the Last Supper, finished it on Calvary, and by virtue of the original institution His Sacrifice continues to give glory to God and light and life to men. So Holy Church declares in a certain collect: "As often as this Commemorative Sacrifice is offered, the work of our redemption is carried on." [8] The word spoken in the Supper makes the Sacrifice of our Ransom go round the whole earth with the dawn, when the Price of our Ransom is handed over to God anew on every altar.

To continue a thing is not to make it over again, but to keep it in being. Hence the question, What makes the Mass a sacrifice? is superfluous and misleading; for the Mass is no more made anew when it is offered on our altars daily than the sun is made anew when it rises daily to give light and warmth to the earth. What, then, was the action which first made, or formally called into being, the Sacrifice that is continued on our altars? Without any doubt at all it was the action of Christ in the Last Supper instituting the Sacrifice, when the hour was come on which He willed to seal the New Covenant with His Blood, "He was offered because He willed it," and He willed it, and put His will into effect, in the Last Supper. By virtue of His Last Will and Testament in the Supper, whereby He gave Himself up to death with due ritual solemnity and bequeathed to the faithful of all generations His Body and Blood under forms of bread and wine, He was slain on Calvary, and so His Sacrifice was consummated. By virtue of that same Will and Testament the Sacrifice so consummated is offered up daily on our altars "from the rising of the sun to

[8] Ninth Sunday after Pentecost.

its going down." The Mass is the continuation of a Sacrifice consummated, not by a mystic or moral, but by a real immolation on the Cross.

There is a striking passage in St. Chrysostom's Homily on the Betrayal of Judas which brings out this point very clearly: "It is not man who makes the elements laid on the altar to be the Body and Blood of Christ, but Christ Himself, who was crucified for us. The priest stands as representative pronouncing those words, but the power and grace is God's. This is My Body, the priest says, and this word transmutes the elements. As the words 'Increase, and multiply, and fill the earth', though but once spoken, give human nature power evermore in the procreation of offspring; so this word, once spoken, from that time till now and unto His coming makes a perfect Sacrifice on every altar".[9] And again: "He did not then only take away sins when He suffered, but from then until now takes them away; not crucified again and again, (for He offered one Sacrifice for sins), but by that one Sacrifice evermore cleansing."[10] So the sacrificial action in the Mass is Christ's. The priest does but pronounce the words of consecration; it is Christ who consecrates. And it is the word, once spoken at the institution of the Sacrifice which took away the sins of the world and was once offered, that evermore perfects the Sacrifice on every altar.

The sacrificial action is the formal element of sacrifice. The victim is but the material element. And as the action in the Last Supper is continued in the Mass, it follows that the Mass is formally one with the Last Supper. But the action in the Last Supper was primarily linked with the death on Calvary. Its immediate effect was to clothe our Lord and lay Him out in meet habiliments as a Victim to be slain. The mystic slaying shadowed forth the real. When the real followed, the Bloody Sacrifice was consummated. And when the Apostles were gathered together for the first time to do that which Christ bade them do for a commemoration of Him, then was inaugurated, by virtue of the word once spoken in the Last Supper, the Unbloody Sacrifice of the New Law.

[9] Migne, *P. G.*, tom. 49, col. 380.
[10] Ibid., tom. 59, col. 116.

It is significant that the Council of Trent never speaks of the Last Supper as the Unbloody Sacrifice of the New Law, but expressly affirms that this is the Mass. Our Blessed Lord, according to the decree of Trent, did two things in the Supper. "He offered up to God the Father His own Body and Blood under the appearances of bread and wine"; and "He instituted the New Passover, Himself to be immolated under visible signs by the Church through the ministry of the priests"; in memory of His bloody immolation on the Cross. His own offering of Himself in the Supper and the bloody immolation on the Cross constitute the original Christian Passover, known as the Bloody Sacrifice of the New Law; the subsequent offering through the ministry of the priests is the Commemorative Christian Passover, known as the Unbloody Sacrifice of the New Law, or the Holy Mass. Here the antitype corresponds to the type; for in that original Passover of the Hebrew people in the land of Egypt the sacrifice was consummated, not by the offering of the lamb, but by the slaying of it and the actual shedding of its blood.

It was not to be immolated after a mystical or moral manner merely that our Lord offered Himself in the Last Supper. Not for this was a body fitted to Him. Not by such a shadowy immolation was our redemption to be wrought. Not on such purpose was He intent when He went up on the eve of His Passion to Jerusalem.

What our Lord offered in the Supper was the death He was about to undergo; or, to be precise, the Body that was to be broken and the Blood that was to be shed for us on the Cross. What He offered was what He willed to be commemorated, and this, as the Apostle expressly tells us, was His death. The offering in the Supper was not a finished sacrifice till that was done which the Son of God came into the world to do.

Since our Lord in the Supper willed that the "clean oblation" foretold by the prophet should be offered up in commemoration of Him, He must first have willed to offer that by merit and virtue of which His Body was glorified, viz. the death He was about to undergo. It was through His death on the Cross that He merited the salvation of mankind and His own exaltation. Therefore He must have willed first to offer that which came first, and without which that which He

ordered to be offered for a commemoration of Him could never have existed at all. He alone offered the Bloody Sacrifice, and left to His Church the Unbloody Sacrifice evermore to be offered up.

Pallavicini tells us (History of the Council of Trent, bk. 18, c. 5) that while the Tridentine Fathers affirmed our Lord's offering of Himself in the Supper, they purposely forbore to define the character of the offering. So the idea that the offering was purely mystical or moral is but a guess, and a guess that as ill accords with the nature of sacrifice and the circumstances of the case as it does with Scripture and Tradition.

Let any one seriously reflect on the matter and he will not fail to see that the liturgical offering made by our Lord in the Supper, "on the night before He suffered," when His soul was filled with the thought of His approaching end, must have looked onward to Calvary, and must have been meant as the solemn inauguration of the Sacrifice which redeemed the world. This is what the character of the occasion imperatively called for.

Our Lord told the Apostles in the Supper, "Do this for a commemoration of Me." Suppose the mystical or moral immolation made the offering in the Supper a finished sacrifice. The doing of "this" would, in that case, reproduce and commemorate the sacrifice in the Supper. But as a matter of fact the doing of "this" reproduces and commemorates the Sacrifice of Calvary, for of this Holy Mass is the standing memorial. The conclusion seems inevitable that "this", viz., what was done in the Supper, was inseparably bound up, by causal and liturgical and mystical bonds, with what followed on Calvary. "Do this" meant "Do what I am doing." When the Apostles did "this," Christ our Pasch had been sacrificed by virtue of what He Himself had done in the Supper. His own action in consecrating and offering Himself there was the sacrificial knife that slew Him on Calvary. And His own action still reproduces and commemorates that same Sacrifice in the Mass.

In computing the triduum of Christ's death. St. Gregory of Nyssa places the beginning of it in the Supper.[11] From the moment that our Lord offered Himself there He was legally

[11] In Christi Resurr. Oratio (*P. G.*, tom. 46, col. 612).

and ritually dead. His own words in the Supper indicate a present Sacrifice. He had entered on the state of Victim, which found its culmination on Calvary, and is continued in the Mass; for it is the Victim of Calvary, not of another sacrifice, that is offered upon our altars and given as food to the people.

Of the Sacrifice offered in the Last Supper the Victim was mortal and passible, as became One whose Blood was to be shed for many unto the remission of sins. Of the Sacrifice offered by the Apostles in that same upper room the Victim was immortal and impassible. His Blood had been shed, and the price of our Ransom had been paid. His Body had been baked in the ashes of His mortality and of our sin, by the fire of His love and the hate of sinners. And now the Body, risen from its ashes and purged of everything earthly, is offered in our *gloriosi corporis mysterium*. And the Blood, made new in the Kingdom of God, speaks better things than that of Abel on our altars. The Bloody Sacrifice and the Unbloody are one and the same. One is the Priest, and one the Victim, and one the Action of the Priest, and one the Passion of the Victim, and one the merit and the efficacy of the Sacrifice.

The Last Supper was the solemn inauguration of the Sacrifice of our Ransom. There our Blessed Lord played the part of Priest forever according to the order of Melchisedech; there He consecrated Himself as Victim under forms of bread and wine; there He made the ceremonial offering of his Sacrifice; there He established the New Testament, which had to be sealed with the Blood of His Sacrifice on Calvary. "For," as the Apostle reminds us, "where there is a testament, the death of the testator must necessarily intervene. For a testament is not of force till men are dead; otherwise it is not yet of force while the testator liveth" (Heb. 9: 10, 11). The Passion of the Victim thus coalesces with the Action of the Priest into the One Sacrifice of the New Testament. "This," says the Author of it, "is My Blood of the New Testament which shall be shed for many unto the remission of sins." Had the Last Supper been a finished sacrifice, the Mass would be the continuation of that, whereas the tradition of the Church in every age proclaims the Mass to be the continuation of the Sacrifice finished on Calvary; of the Sacrifice of which it is the commemoration;

of the Sacrifice by virtue and merit of which the Body of Christ was glorified and His Blood was made new in the Kingdom of God.

Let us turn to the Old Testament for confirmation of this doctrine. Our Sacrifice is preëminently a sin offering. Now God Himself laid down for His people in the Old Testament the law of the sin offering, and theirs was, as the Apostle expressly teaches, the shadow of ours. The Coming Event cast its shadow before, and in that shadow its outlines are clearly discernible. Bear in mind that sacrifice is the supreme act of public worship, and that all the essential elements of it must consequently be perceptible by the senses. From the Book of Leviticus we gather that the essential elements of the sin offering were these three: (1) the offering and consecration of the victim; (2) the immolation of the victim through the shedding of its blood; (3) the handing over of the blood of the victim to God in the holy place. The man who had to offer a victim for sin did not dare to offer and slay it himself in the field, but was commanded, on pain of being cut off from the people, to bring it to the priest in the place set apart for the sacrifice. Then, in the outer court, the sinner slew the victim. Finally, the priest brought the blood into the sanctuary, and there handed it over to God as the price of sin. If the sinner had himself offered and slain the victim in the field, there would have been no act of public worship, no sacrifice. The lookers-on, if lookers-on there should be, would have said: "That man is butchering a beast." Hence the ceremonial offering of the victim before the slaying. If, again, there had been nothing more after the consecration of the victim than the shedding of its blood by the sinner, the price of the sin, though actually existing, would not have been handed over to God in His office, His sanctuary. Hence the ceremonial offering of the blood of the victim by the priest after the slaying.

As then, the antitype must correspond to the type, our sin offering must needs comprise these three essential elements. And it does, plainly. Christ is both Priest and Victim of our Sacrifice. As Priest He offers and consecrates Himself in the Last Supper; as Victim He is slain on Calvary by the sinners of the world, both Jew and Gentile; as Priest, He offers Himself again in the holy place, the Christian Sanctuary, and here hands

over to the Eternal Father daily the Blood of the New Testament as the Price of our Ransom.

If our Lord had not offered and consecrated Himself in the Last Supper, the slaying on Calvary would not have been sacrificial. Sacrifice as an act of public worship is a rite or ceremony. And so offering and consecration must take place after a ritual form; must be outward and sensible. Without the ritual offering in the Last Supper, the slaying on Calvary would have been judicial murder, or, in form of law, the execution of a criminal.

Furthermore, without the ceremonial offering in the Mass, the Sacrifice finished on Calvary would have been ritually incomplete. The public worship of sacrifice has always been offered to God within a sanctuary and on an altar. The Apostle plainly implies that the Sacrifice of the Cross had to be completed ritually, where he says, "We have an altar whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood for sin is brought into the holy place by the high-priest are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own Blood, suffered without the gate" (Heb. 13: 10, 12). The implication is clear that as the high-priest of the Old Law brought the blood for sin into the old-time sanctuary, so the High-Priest of the New brings His Blood for sin into ours, and offers it on the "altar" that "we have". The Apostle does not say in so many words, but it goes without saying, that an altar exists primarily for the offering of sacrifice. For (1) the sacrifices of the Old Law were handed over to God on an altar, and they did but shadow forth the One Offering of the New; and (2) Christians are to "eat" of the "altar" that "we have"; or, as the Apostle elsewhere expresses it (1 Cor. 10: 18) are to be made "partakers" of the altar, i. e. of the Sacrifice that is offered there. "The chalice of benediction which we bless," he had already said, "is it not the communion of the Blood of Christ?" (v. 16). The Blood of Christ is first handed over to God on the Christian Altar. And so, according to the Apostle, the rite of the Old Testament sin-offering is carried out in the New. Of course it is faith alone that gives power to discern the Blood of Christ upon our altar, and to partake of the Mystery.

The formal and numerical identity of the Mass with the Sacrifice begun in the Last Supper and finished on Calvary will always, I suppose, prove a stumbling block to the imagination, shackled as this faculty is by limits of time and space. But it should offer no difficulty to reason enlightened by faith. "Jesus Christ," says the Apostle, "yesterday, to-day, and the same forever". He is at once Priest and Victim of the Sacrifice. The Priest is numerically the same; the Victim is numerically the same; the Action of the Priest, once performed in the Supper, is numerically the same; the Passion of the Victim, once consummated on Calvary, is numerically the same. These are the essential constituents of sacrifice. How is not the Sacrifice numerically the same?

It may not be amiss to note here that, in the Supper as in the Mass, the mystic immolation is but the shadow of the real which follows in the one and goes before in the other. Cardinal Manning has well said that the Mass is the shadow of Calvary, but is also the reality. The setting sun casts the shadow one way, the risen sun in the opposite way, but the sun that sets is the same that rises again and shines in the fulness of its splendor.

Dealing with this point in his treatise on the Sacrifice of the Mass, Cardinal Cajetan says: "'Which is broken and given for you' is the same as if Christ said, 'which is immolated for you', for not otherwise is His Body broken and given than as it is broken and given (i. e. immolated) on the Cross (c. 3). . . . It follows that the Victim is one only, once offered on the Cross and continuing in a state of immolation" (c. 6). For the rest, faith, which tells of things unseen, must needs have its obscurities, and Holy Mass is, as we are taught in the very words of its Consecration, a Mystery of Faith. The great thing to bear in mind is that the Action of Christ in the Supper, by reason of its causal and liturgical connexion with the Passion that followed, combined with this to constitute the Bloody Sacrifice of the Cross; and that the self-same Action continued reproduces on our altars the self-same Sacrifice in an unbloody manner. For Christ having died once, dieth now no more, and so ours is *gloriosi corporis mysterium*. Christ passible and mortal was Priest in the consecration, and Victim in the consummation, of the Bloody Sacrifice. I speak in a formal sense, and of what was uppermost in the Supper and

on Calvary. In the continuation of the Sacrifice on our altars, He is both Priest and Victim, but glorious and immortal.

As a help to the reason in this obscure question I would call to mind a distinction of the Schoolmen. They speak of *actus primus* and *actus secundus,* meaning by the former the essence of a thing, by the latter its operation. And they lay down this principle: *Omne ens est propter suam operationem*— Every being is for its operation, i. e. it exists for doing something. Our Lord's Sacrifice of Himself attained its *actus primus,* or complete essence, on Calvary; it attains its *actus secundus,* or complete operation, on our altars. Or, to put this in another way, the Sacrifice of Calvary is operative in the Mass.

What is the function of sacrifice? What is it for? To render to God a worship worthy of Him; to take away sin; to thank God for favors received; to impetrate fresh favors; in one word, as St. Augustine has it, to unite us with God in holy fellowship. For each of these specific ends there was offered under the Old Law a distinct kind of sacrifice. But the One Sacrifice of the New Law fulfills all these ends, and fulfills them perfectly. It is only in the Mass, however, that they are perfectly fulfilled.

Let us consider each in detail. First the Mass is our thanks-offering for the sovereign favor of our Redemption, wrought in the Last Supper and on Calvary. Hence it is known as the Eucharistic Sacrifice. Thanks are offered when the favor has been received, not before. Again, in every generation, believers have sought and found fresh favors through the Mass. As for the latreutic function of sacrifice, there was neither sanctuary, nor altar, nor priestly rite, nor public worship of God on Calvary, when the Bloody Sacrifice was consummated. On the other hand, the public worship of God goes on perennially in the Mass. It is true that the expiation of sin was completed on Calvary, where the handwriting of the decree that was against us was blotted out. But of the taking away of sin in the individual, only a bare beginning was made, while through the Mass, from generation to generation, God, as the Fathers of Trent teach, "being appeased, grants grace and the gift of repentance, and pardons sins and crimes though they be enormous." Finally, even after the Sacrifice of

Calvary was finished, the gates of Heaven were closed to Adam and to all his children. They remained closed until they were thrown wide open for the triumphal entry of our High Priest on the Day of the Ascension, when He went in to make the solemn offering of His Sacrifice behind the veil. And for this final breaking down of all the barriers of sin, together with the faculty thereby afforded of a complete union of men with God in holy fellowship the moment their souls pass through the portals of death, Holy Church evermore returns solemn thanks to God in the Sacrifice of the Altar.

This is what I mean by saying that the Sacrifice of Calvary is operative in the Mass.

Observe now that none of those four ends of sacrifice was fulfilled in the Last Supper. Not the latreutic, for the holocaust was not completed. The Victim went forth from the Supper to die, indeed, but went forth alive. Not the expiation of sin, for it had been decreed from all eternity that nothing short of the actual shedding of the Saviour's Blood on the Cross should take away the sins of the world. Not the impetration of fresh favors, for these waited on the supreme favor of our Ransom. Not the giving of thanks, for the very name of our Clean Oblation is the Eucharist, or thanks-offering. From which it follows necessarily that the offering in the Last Supper was not a finished sacrifice.

By the mouth of His prophet God told the Hebrew people that He had no pleasure in their sacrifices, He declared that the acceptable sacrifice, "a clean oblation," was to be offered up among the Gentiles from the rising of the sun to its going down (Mal. 1:10-11). This is the One Sacrifice of the New Law, which has three stages, its inception in the Last Supper, its consummation on the Cross, its liturgical completion and full operation in the Mass. Here, in its fruit-bearing stage, it is most pleasing to God. Hence this it is that is mentioned by the prophet. Christ Himself is the seed which was sown on Calvary and died there, so that it should not remain alone. It was sown in dishonor; it rises in glory. Not when the seed lies buried in the ground is the husbandman pleased the most, but when he sees it sprout and grow and multiply and ripen unto harvest. As it is written: "They went their way in sorrow, sowing the seed; they shall come

again in gladness, bringing their sheaves with them." The Precious Blood, which seeped into the earth beneath the Cross, yields its rich harvest of souls in the Holy Mass. And so, even as saith the prophet, from every altar there goes up to God a sweet savor, and His Name is magnified among the Gentiles.

The three stages of the One Sacrifice of Christ post-Tridentine theologians, for the most part, conceive of as three different sacrifices. One finds in them too much theorizing on the Mass, and too little searching of Scripture and Tradition; too little faith, and too much speculation.

I have aimed to trace the lines on which a sermon, or course of sermons, on the Mass might be preached with profit.

ALEX. MACDONALD,
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OFFICE HYMNS OF ST. JEANNE D'ARC.

THE four hymns were composed by the Abbé G. Vié, vicar-general of the diocese of Orléans, who died whilst Bishop of Monaco. Their texts were greatly altered before being made official—altered for the worse, in the opinion of the Abbé A. Dabin, who contributed his criticisms of the hymnal revision to *La Tribune de Saint-Gervais* (issues of March and April, 1920).

It may be said in passing that these criticisms take no note of some inaccurate historical—and perhaps theological—statements made in the original hymns and carefully amended by the revision. For instance, the second stanza of Hymn I makes Joan out to be a shepherdess, although this beautiful legend is devoid of good historical foundation. The third stanza of Hymn III repeats the assertion. The revision changes both stanzas, and makes her simply "cultrix vigilans pauperis hortuli." Again, the third stanza of Hymn I places only two virgins as companions of St. Michael, whereas at times there were several such. The revision accordingly substitutes *simul* for *ambae*. In the sixth stanza, the revision changes "fecit patrias" into "terras statuit". The first stanza of Hymn II declares Joan's fearless soldiership a "true miracle of God", while the second stanza ascribes her military genius to God's teaching. Both assertions are omitted in the revision.

Comparison of the texts will give us an interesting peep into that corner of the liturgical workshop where first drafts of hymns are cast into more acceptable shape. A fairly literal translation of the official text into English verse is added.

ORIGINAL TEXT	OFFICIAL TEXT
I. Domrémy—Joan's Childhood.	*In I Vesperis.*
1. Cum longis gemeret cladibus obruta Certo gallica gens debita funeri, E coelo miserans auxilium Deus Misit virginea manu.	(Omitted in the revision.)
2. En custos ovium valle Mosae latet Annorum tredecim parvula, nil sciens, Solas docta preces, prae sociis pia, Simplex, mitis et innocens.	Stat cultrix vigilans pauperis hortuli Annorum tredecim parvula, nil sciens, Primas docta preces, prae sociis pia, Simplex, mitis et innocens.
3. Orantem Michael Angelus edocet. Splendentesque pari lumine virgines Ambae martyrii conspicuae stola Crebris alloquiis fovent.	Orantem Michael Angelus edocet, Quam clarae parili lumine virgines, Virtutum meritis conspicuae simul, Crebris alloquiis fovent.
4. Voces aethereas excipit et pavet, Sed firmante Deo fortior in dies Jam coelo docilis, pro patria libens Castam se vovet hostiam.	Dum voces superas excipit, expavet; Sed, fidens Domino, fortior in dies, Parens imperiis, pro patria libens Castam se vovet hostiam.
5. Mox dulces socias et patriam domum, Et cum matre patrem jussa relinquere, Miles facta Dei, quo vocat Angelus, Fertur nil trepidans eques.	(The original is repeated here.)
6. Qui fecit patrias gloria sit Patri, Qui gentes redimit gloria Filio, Sancto Spiritui gloria, qui pias Et fortes animas facit.	Qui terras statuit, gloria sit Patri: Qui gentes redimit, gloria Filio: Sancto Spiritui gloria, qui pias Et fortes animas facit.

IN FIRST VESPERS.

She tends her garden small; knows nothing more
Than her first prayers, but says them o'er and o'er:
Her thirteen years have left her still a child
Simple and innocent and mild.

Accompanied by Virgins crowned with rare
Deserts, St. Michael cometh 'mid her prayer:
With her the Visitors did oft converse
And strange and wondrous themes rehearse.

Trembling, the mighty messages she hears,
But trusts in God and soon forgets her fears—
Offers herself, obedient to command,
Chaste victim for her fatherland.

Father and mother, home, companions sweet,
Now must she leave behind her, as is meet,
To ride—God's Knight and fearless Follower—
Whither the Angel calleth her.

Praise to the Father of all fatherlands;
Praise to the Son, Who their Redeemer stands;
Praise to the Spirit, Who gives zeal and light
To battle bravely for the right.

II. Orléans—Joan's Exploits.

1. Verum Dei miraculum:
Repente fit puellula
Miles viris audacior
Bellique dux interrita.

2. Cum firmat imbellem Deus
Artemque bellicam docet,
Nec turrium moles obest,
Nec ulla virtus hostium.

3. Dictis et actis milites
Convertit ad Deum feros,
Docet pudorem, candidum
Castris in ipsis lilium.

4. Non fundit ense sanguinem,
Dum pugnat, hostes diligit,
Amanter adstat sauciis
Reosque culpae flet mori.

5. Ter sancte, ter potens Deus
Qui corda firmas et moves,
Contra malum certantibus
Da robur et victoriam.

6. Sit laus Patri, laus Filio,
Sit par tibi laus, Spiritus,
Quo robur infirmis viget
Et ignis ardet cordibus.

Ad Matutinum.

1. Aureliani turribus
Frustra premuntur hostium:
Intrat Joanna: milites
Hymnos precesque concinunt.

2. Quam vellet hosti parcere!
Hunc voce amica praemonet,
Sponte ut recedens, liberum
Regnum relinquat Galliae.

3. Negat, sed agmen Gallicum
Ruit: Joanna sanguinem
Profundit, icta vulnere
Deusque dat victoriam.

4. Urbes et agros occupat,
Rursus nitescunt lilia,
Turmae fugantur hostium,
Rhemos patescit semita.

5. O sancta et una Trinitas,
Firmans movensque pectora,
Contra malum certantibus
Dona vigorem et praemium.

(Omitted in the revision.)

AT MATINS.

In vain the hostile towers essay
To crush the stubborn Orléannais:
Enters the Maid! Her soldier ranks
Sing hymns and prayers of praise and thank

Fain would she spare the warring foe:
With friendly voice she bade them go
Content the bloody strife to cease
And leave the realm of France in peace.

They would not listen. Once again
Resounds the clash of armèd men:
The Maid is stricken, but her wound
The Lord with victory hath crowned.

Ere long the fields and towns may see
The brightly gleaming fleur-de-lis:
The foe retreats in dread surmise—
To Rheims the pathway open lies.

O One and holy Trinity,
Our souls find hope and zeal in Thee:
On all who fight an evil foe,
Both vigor and reward bestow.

III. Rheims—Joan's Triumph

1. Hostium victrix, properante cursu,
Advolat Remos Carolumque ducit
Ut triumphantem sacra rite signet
Unctio Regem.

2. Regis ad dextram stat ovans puella:
Quod tulit belli comes et laboris,
Fert idem justi socium triumphi
Nobile signum.

3. At genu flexo rogat ipsa regem
Se suis campis ovibusque reddi,
Ut piae matri sociata vivat,
Nescia laudis.

4. Sed manet major meliorque merces,
Te novus poscit labor et triumphus:
Qui vocavit te dabit ipse vires,
Ipse coronam.

5. Laus Patri qui res regit universas,
Filio per quem populi resurgunt,
Flamini cujus sacra flamma puris
Cordibus ardet.

Ad Laudes.

Hostium victrix, properante cursu,
Carolum ad sanctam comitaris aedem,
Ut triumphantem sacra rite signet
Unctio regem.

Gaudio fundens lacrimas, Joanna,
Principi plaudis: Domino rependis
Debitas grates, retinesque dextra
Nobile signum.

Erigens longa populum ruina
Mira fecisti, generosa virgo:
Jure te nostrae patriae parentem
Saecla vocabunt!

Sed manet major meliorque merces:
Te novus poscit labor et triumphus:
Te Deus mittens, dabit ipse vires
Atque coronam.

Qui dedit presso populo salutem,
Laude ter sanctum Dominum colamus,
Semper ut tantae meritis patronae
Gallia vivat.

AT LAUDS.

Sweet Conqueror, thou bring'st with joyful pace
Thy King in triumph to Rheims' Holy Place,
So that the sacred oil may duly flow
Upon his brow.

Happy thy tears, O Jeanne, as thou dost stand,
Grasping the noble banner in thy hand,
Praising thy Prince, yet more the God above
For His great love.

To raise thy people from their low estate,
What marvels thou hast wrought, O Maiden Great!
Thee "Mother of our Land" shall be the name
Ages proclaim.

Yet greater, better glory is there still—
New works and triumphs wait upon thy will:
The Lord Who sends thee shall give power to do,
And crown thee, too.

With praise we worship the Thrice-Holy Lord
Who to His burdened ones did strength afford,
That France, by merit of her Patron, may
Endure foraye.

IV. Rouen—Joan's Martyrdom *In II Vesperis.*

1. Oportuit Christum pati:
Pati, Joanna, te decet,
Tormenta saeva dum subis,
Christi refers imaginem.

Salve, virilis pectoris
Virgo, Patrona Galliae!
Tormenta dira sustinens,
Christi refers imaginem.

2. Solata coeli vocibus,
Refecta pane fortium,
Fidelis ad mortem Deo
Pro gente se dat victimam.

Voces supernas audiens,
Jesu repleta lumine,
Dum fata pandis patriae
Silent paventque judices.

3. Artes dolosas judicum,
Dirumque passa carcerem,
Amplexa per flammas crucem,
Jesum ter exspirans vocat.

Oppressa flammis, clamitas
Jesum, crucemque fortiter
Amplexa, ad Ipsum, simplicis
Instar columbae, pervolas.

4. Sed flamma cor non attigit,
Et innocens, terrestribus
Soluta tandem vinculis,
Columba coelos evolat.

Choris beatis Virginum
Adscripta, cives adjuva:
Te deprecante, singulis
Detur corona gloriae.

5. O Christe, da nos aspera
Libenter in terra pati,
Crucique confixos, tuo
Da nos in amplexu mori.

Sit laus Patri, sit Filio:
Sancto decus Paraclito,
Qui corda amore sauciat,
Vires et auget languidis.

IN SECOND VESPERS.

Hail, virile heart all-unafraid,
Hail, France's Patron, glorious Maid!
Thy torments dire but make us see
An image of Christ's agony.

Thou hearest voices from the skies,
While Jesu's light illumes thine eyes;
What France shall gain thou makest clear
Unto thy judges hushed with fear.

The flames mount up—but thou hast pressed
The martyred Saviour to thy breast,
And crying "Jesu!", like a dove
Thou fliest to His nest above.

Enrolled amidst the Virgin band,
Still guard and guide thy native land:
To all who seek thy help in prayer
Be granted crowns of glory rare.

Praise to the Father and the Son
And Holy Spirit, Three in One,
Who sweetly woundeth hearts with love
That weakness may God's power prove.

COMMENT.

It will have been noticed that the original draft of the four hymns was very largely altered. Nevertheless, the criticisms of the official form which the Abbé Dabin offers, while few in number, led him to express a wish that this form should be replaced by the original draft. It may prove interesting to consider and weigh his complaints. Apparently they may be summed up in the dictum, *Accessit latinitas, recessit pietas,* which has been applied to the revision of the Breviary hymns under Pope Urban VIII. Hymnologists, Catholic and Protestant alike, have preferred the rugged virility and unquantitative rhythm of the old hymns to the careful qualitative and quantitative measures of the new versions. Similarly, the Abbé's objections are based generally on hymnodal reasons, that is, on the rhetorical clearness and the singability of the hymns rather than on academic values such as the *curiosa felicitas* of classical Latinity, although even here he defends the taste and ability of Mgr. Vié.

A prefatory word should be said here. Two of the hymns had six stanzas, the other two had five. The revision reduces the six stanzas to five in each case, doubtless in order that all four hymns should have the same number of stanzas, with some slight gain in artistic symmetry. Both ability and care were required for achieving this spatial reduction. Something "had to go", and the reviser succeeded quite well in this respect. But now to the criticisms. Although, as has been said, they are few relatively to the many changes made by the revision, the interests of clearness suggest some kind of categorization.

I. The first stanza of the first hymn was omitted. But it led naturally, argues Dabin, to "ce joli premier vers de la deuxième":

En custos ovium valle Mosae latet,

which was replaced by

Stat cultrix vigilans pauperis hortuli.

This latter verse, both in itself and in its context, is esteemed as "dur à la bouche, dur à l'oreille, dur à l'esprit." For *cultrix vigilans* might suggest a large acreage with many workmen and innumerable details demanding unwearied supervision, whereas Joan, as it turns out, had only a *hortulus* to look after, and a poor one (*pauperis hortuli*) at that.

But the critic seems unaware of the historical question involved in the original line. Joan was not a shepherdess, a *custos ovium*. The pretty legend has no good basis, and the reviser seems desirous to get rid of this traditional but baseless assertion. He might retort further against the humorous acrimony of the critic that *pauperis hortuli* respected the truth of history, since Joan's father, while not indeed in necessitous circumstances, was nevertheless poor. Moreover, *hortulus* does not suggest the idea of a "jardinet grand comme un mouchoir", nor does the *pauper* truly suggest that—to carry the figure further—the mouchoir was a wretched rag "de méchant coton".

The critic further objects to the change of *nil sciens, solas docta preces* into *nil sciens, primas docta preces*, since *solas*,

quite as good Latin as *primas*, fits in well with the *nil sciens* as implying the single exception to Joan's general ignorance. He also argues that it fits in well with the picture of the lonely shepherd girl tending her flock in the valley. But—as has been said—this delightful pastoral picture had to be eliminated in the interests of historical exactness. In addition to this, however, the *primas* better suggests the ascetical or devotional limitations under which Joan labored, and this is a point of some value in relation to her subsequent wonderful experience of the Visions and the Voices. These were not, therefore, the results of the subconsciousness working out the baseless fabric of a waking dream.

One more somewhat humorous comment deserves attention. In Hymn II we find:

> Intrat Johanna: milites
> Hymnos precesque concinunt.

What did the triumphant soldiers sing? "Les archers de La Hire ne pouvaient chanter la *Madelon* des poilus de Castelnau. Mais est-ce bien sûr qu'ils ne chantent que des hymnes, que des prières?" The answer is that the original drafter was, in the Abbé's opinion, "plus discret, plus vrai, plus humain et non moins religieux" when he wrote:

> Dictis et actis milites
> Convertit ad Deum feros.

The point seems well taken.

II. The revision of the second and fourth hymns offers opportunity for complaints based on the simplicity and directness of the iambic dimeter stanzas traditionally illustrated in the innumerable hymns which have been constructed in that metre. A digression is permissible here in order to make clear the ground of objection to the revision.

Simplicity and rhetorical directness are the principal charms of this hymnodal form. Each line, or at least each couplet, usually contains a complete thought, so that the natural pause at the end of a line does not interrupt the consecutiveness of thought in the stanza. The more fully this linear distinctness is achieved, the greater is the hymn's singability as well as its

rhetorical simplicity. St. Thomas Aquinas, for instance, constructed an immortal stanza in his *Verbum supernum prodiens*:

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in praemium.

Here the *dedit* makes the sense of the first line complete and by its continuing influence on the two succeeding ones makes them also complete severally, while the *dat* of the fourth line completes the meaning of that line. Everything is simple, direct; the rhythm is excellent, and there are no elisions to bother the singer. Dom Morin [1] gives many reasons for supposing that the Saint did not compose this Eucharistic hymn but simply revised the two hymns found in an old Cistercian breviary and combined them into one. In this presumably older form the stanza ran thus:

Jesus nascens se socium,
Convescens in edulium,
Pendens dedit in pretium,
Se regnans dat in praemium.

The sense is suspended until we meet *dedit* in the third line. Moreover, the accentual rhythm does not flow easily. The stanza did not meet the hymnodal requirements of St. Thomas, and was accordingly revised into the present form—a stanza "for which alone", said Santeuil, "I would give all my works".[2]

Now in Hymn II we find these lines:

Intrat Johanna: milites (I. 2)
Sponte ut recedens liberum (II. 3)
Negat, sed agmen Gallicum (III. 1)
Ruit Johanna sanguinem (III. 2)
Profundit icta vulnere (III. 3)

In themselves, these separate lines make no sense. Similar constructions appear in Hymn IV:

[1] *Revue Bénédictine*, April, 1910.
[2] Cf. Henry, *Eucharistica*, pp. 217-220.

Salve, virilis pectoris
Virgo (I. 1, 2)
Choris beatis Virginum
Adscripta (IV. 1, 2)
Te deprecante, singulis
Detur (IV. 3, 4)

But an especially objectionable stanza in this hymn is the third With the natural pauses occurring when it is sung, we have:

Oppressa flammis clamitas—
Jesum crucemque fortiter—
Amplexa, ad Ipsum, simplicis—
Instar columbae pervolas.

Reading it phrasally, on the other hand, we should have: Oppressa flammis — clamitas Jesum — crucemque fortiter amplexa — ad Ipsum — simplicis instar columbae — pervolas. The critic comments: "Belle, très belle phrase, latine autant que pieuse, mais, prosodiquement, nulle."

The criticism is justifiable, although the Breviary will furnish similar running on of one line into another. The *Verbum supernum prodiens* of Saint Thomas itself has three stanzas in which the sense is fairly completed only when the lines are connected into couplets. The *Creator alme siderum* has:

Qui daemonis ne fraudibus—
Periret orbis, impetu—
Amoris actus, languidi—
Mundi medela factus es.

This is quite as classical (and hymnodally infelicitous) as the stanza impugned above. But it also is a revision, in the interests of classical prosody, of the much simpler and more direct older hymn:

Qui condolens interitu
Mortis perire saeculum,
Salvasti mundum languidum,
Donans reis remedium.

Thus far, therefore, the criticism stands. However, we find in the *Aeterne Rex altissime* a similar running on of lines:

Ascendis orbes siderum
Quo te vocabat coelitus
Collata,

and if it be objected that this also is a classically revised form, we find, on consulting the older form:

Scandens tribunal dexterae
Patris, potestas omnium
Collata Jesu coelitus—

and we are apt to be less critical with the reviser of Hymns II and IV.

III. The two iambic dimeter hymns are further objectionable because of hiatuses which give trouble to singers. In Hymn II we find *Hunc voc(e) amica, Spont(e) ut, sanct(a) et*; in Hymn IV, *Amplex(a) ad, cord(a) amore.* These vowel clashes are, like all shocks, causes of irritation, argues the critic. Nevertheless, such clashes are quite common in our iambic hymns. The critic quotes the first stanza of the *Veni Creator Spiritus* in illustration of the delightful simplicity of this metre; but both the revised and the original form of this hymn include the line *Infund(e) amorem cordibus.* Similarly, the old hymn, *Jesu nostra redemptio* has the line, *Parcend(o), et voti compotes,* while its revised form, the *Salutis humanae sator,* has the line, *Tu dux ad astra(a) et semita.* And, furthermore, if we look at our Breviary hymn for Lauds of Wednesday we shall find in its four stanzas (only four, since the doxology does not specifically belong to the hymn) as many elisions as are found in Hymns II and IV, in honor of St. Jeanne, taken together, that is to say, in all their ten stanzas. We find, namely, these five elisions:

Nox et tenebr(ae) et nubila,
Confusa mund(i) et turbida,
Te mente pur(a) et simplici,
Flend(o) et canendo quaesumus,
Vultu seren(o) illumina,—

and once more we hesitate to indulge in adverse criticism.

There is a difficulty here. The Abbé seems to sympathize with the singer's problem, for he makes much of the similar

collision or elision of the final *m* in the line of Hymn III, *Carol(um) ad sanctam comitaris aedem.* A similar elision confronts us in the line of Hymn II, *Dona vigor(em) et praemium.* Commenting on the *Carolum* line, the critic declares that it has " une syllabe de plus, qui est de trop. Pour elle, il faudra aussi, mélodiquement, une note de plus qui sera une note de trop. Car faussant le rhythme elle donnera au chantre la désagréable sensation qu'il heurtre contre un caillou." Yes, the singing (as is now required) of both syllables offers a slight difficulty, a shock of surprise such as one experiences when his foot meets an unexpected stone in his pathway. But after all, that is part of the day's work of a singer! How, for instance, would he treat the extra syllable in the verse, *Digitus paternae dexterae* of the previously-lauded *Veni Creator Spiritus*? How would he treat the extra syllable in the lines *Oculive peccent lubrici* and *Speculator astat desuper* of the hymn for Thursday at Lauds? [3] But the Abbé evidently dislikes extra syllables. He recognizes that elisions are permissible in classical verse. On the other hand, he argues that " Horace was not accustomed to sing from a lectern. He had neither to practise the Antiphonary nor to recite the Breviary. And I would add that when he had to write a poem intended for singing, he avoided such licenses (witness the *Carmen saeculare*)." Singers would feel more comfortable if the texts required no separate treatment at times. This is true, but precedents in abundance may be considered as justifying the poet in occasional forgetfulness of the singer's needs and wishes. Vernacular hymnody offers innumerable illustrations of the separate treatment necessitated musically for verses in which the rhythm is not absolutely regular. And sometimes the singer confronts even harder problems, if he would avoid anomalies in interpretation, as for instance in the line, " Jesus came; the heavens adoring ". How shall the tune respect the semicolon? Or Father Faber's " Jesus is God, the solid earth " —how shall the comma be represented in the melody? Or *Jesus is God! alas to think*—how to intimate the exclamation

[3] Elision is no longer permissible in the singing of hymns, and singers must know the rules governing various cases, for sometimes only the melody of the initial stanza is printed. Cf. Dom Johner's *A New School of Gregorian Chant* (2nd English Edition from the 3rd re-written and enlarged German edition), pages 111-112.

and separate it from the otherwise ludicrous comment ("alas to think")? Or the hymn, *Jesus lives! No longer now*—how should it be sung?

The criticism has been based very largely on hymnodal questions. Do any theological difficulties suggest themselves in the original draft as reasons for a revision that should adopt more moderate expressions? The Abbé's silence implies a negative answer to the question.

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THE TEACHING OF SCRIPTURE IN SEMINARIES.

I.

NOT without reason did Origen feel himself driven to say when lecturing at Caesarea:

> We expose ourselves to danger in even treating of such things. For to speak of and develop such ideas here is dangerous, even though our ideas be true. And it is especially dangerous since he who would "dispense the mysteries of God" must both await a fitting time for setting forth such doctrines without prejudice to his hearers, and he must also steer a mid-course between saying too much and saying too little. And even when a seasonable occasion does offer he must still see to it that he says nothing that is not in accordance with sound reason. Further still, he must ask himself whether his fellow-servants be really men to whom he can fittingly offer such ideas or whether perchance they may not be in effect the servants of some one other than "the Lord of Hosts". [1]

Every one to whose lot it has fallen to teach the Bible—whether in a Seminary or in a Religious House—has had to become familiar with the difficulties to be faced. There is, first of all, the fact that the curriculum is already overcrowded and that the controller of the studies cannot, even with the best will in the world, fail to grudge the time necessarily allotted to Scripture courses. Then again there is the prevalent, though unspoken, and indeed often unrealized, notion that most Biblical professors are cranks, and, if the truth were really known, probably heretics as well. There is also the uneasy fear on the

[1] *Tom.* XX, 2, in *Joan.*; *P. G.* XIV, 575.

part of those whose duty it is to arrange the classes that the Biblical professor, if not kept strictly in his place, will be demanding year after year more and more time. There is too —though we say it with bated breath—an uncomfortable sort of feeling on the part of those who have not been able to make much of the Biblical classes they suffered in their student days, that they themselves, if not really out of date, are at any rate thought to be so by many Biblical professors of to-day, and that, *horribile dictu*, even their own august dogma classes are being insidiously undermined in that awful series of lectures on the Pentateuch which are being given in the next room! Then too there are the difficulties arising from the students themselves. To begin with, they know nothing about the Bible. The majority of them—let us be perfectly frank—have never read it. To them it is all *terra deserta et invia*. As a necessary consequence of this—and it is the worst feature of the case—most students cannot for the life of them see what practical good for their after-work they are going to get from it all. Not unnaturally they are only too often inclined to vote the whole thing a bore. Even when a student does not go so far as this and has a feeling that the Bible classes may be of value, he is apt to be discouraged by the impression he sometimes gets that he will never really make much out of these classes unless he is thoroughly well up in Hebrew and Greek; and with his free time exceedingly limited he wonders how he can possibly grind up a working knowledge of such things. To add to all these sources of woe the professor—at least the man who has to teach on the continent—is faced with a further difficulty, for he finds that many students seem to fancy that the sole object of the Biblical classes is to furnish him with a final explanation of various difficult passages; some students seem to expect to leave the Seminary completely equipped with stereotyped, ready-made solutions of all difficulties. When these are not offered him, when he finds himself in an atmosphere of discussion of probabilities leading to no cut-and-dried decisions, he is apt to be discouraged and to ask *Cui bono?*

When we pass now to the difficulties arising from the professor's own deficiencies—and no professor worthy the name can be blind to the existence of many personal shortcomings—there is much that compels one to say that a Biblical professor's

lot is not a happy one. For, to begin with, he is either especially trained for his task or not. If he is not so trained, then his position is a thankless one indeed. But if he has been lucky enough to secure a thoroughly competent training, he always runs the risk of becoming an intransigeant—in less polite terms, a crank. For a trained man must needs magnify the importance of his subject; he is keenly alive to the immense amount of work that has to be done and to the brief space allotted him in which to do it. He would naturally like to turn out his men thoroughly equipped, but he sometimes feels a new sympathy for the Israelites in their lack of straw. His students, as we have said, know next to nothing of the *materia circa quam*; they do not know the languages; they are doubtful of the gains likely to result from the immense amount of labor called for, and their time seems already fully occupied. Small wonder, then, that a distracted professor feels tempted—and sometimes succumbs to the temptation—to devote himself to an enthusiastic élite, with resulting neglect of the ruck of the class.

Is there any way out of the seeming *impasse*? We believe there is. But the first step must be to make up our minds once and for all what we are aiming at as the primary object of our Biblical classes. What is our goal? Is it the formation of future Biblical professors? Emphatically not. What we have to do is to form useful priests; this is as much the goal of the Biblical classes as of classes in Mystical theology. The professor of Dogma is not concerned with the formation of future professors of dogma; his one object is to teach men theology which they shall be able to *use*. A "useful" priest. What goes to his formation? Or in other words, in what does his "usefulness" consist? It would seem that, in what we may for convenience sake term an ascending order of utility, a "useful" priest is formed first of all by building up the man himself, viz. his own interior life; next in order of utility will come the formation of the confessor, or guide and director of souls; next will come the formation of the preacher; last of all will come that of the future professor. Now it almost seems as though in the past the tendency of Biblical professors had been to invert this order and to focus attention solely on the future professor. Not, of course, that this has been intentionally done or even consciously; still it has been done, and with

the inevitable result that the man himself, the confessor, and even the preacher, have come off badly and have found that the Biblical classes have done next to nothing to equip them for their work.

But the practical question immediately presents itself: how is the Bible to be made to do its share in the formation of these different categories? The only possible answer seems to be: by providing food for meditation. But no one will readily use for meditation a subject matter which he has not learned to love. Consequently we can lay down this principle: that we must so teach the Bible as to make the student and future priest, confessor, preacher, and professor love it. I fear no one will be inclined to quarrel with the statement that the method of Biblical teaching under which most of us were brought up was not exactly calculated to produce this result. Probably we can all recall with a shudder the minute and laborious exegesis of a Gospel, or worse still of sections of a Gospel, or even of the opening chapters of a Gospel, which was deviled up to us out of some commentator who would surely have been horrified had he seen the use to which his life's work was being put. And what did it profit us in the end? Perhaps the added horror of taking down endless dictation was our lot? Oh, those piles of notes which no one was ever known to look at again and yet which the young priest somehow felt he ought to drag round with him from place to place! Possibly we did now and again unearth them and look at them, much as we might now gaze on a Brontosaurus. Did these notes ever help us to preach any better on the Sunday Gospels? Did they help us to help others in the confessional? Did they make us feel that the Gospels might possibly be taken for our daily meditation? Yet surely if any classes should have provided food for meditation, preaching, and guidance of souls it should have been those devoted to the study of the Word of God. What was wrong? Many of us sat under really learned Biblical scholars, under men who loved their work and were authorities—at least in some departments of it. Looking back of course we are all ready to acknowledge gratefully that we owe those venerated professors far more than we reckoned at the time; at least we learned much in the way of method and we learned too how to weigh evidence. But can we honestly

say that we came to the close of our student career with an intense appreciation of the Bible as the Word of God and as the quarry whence we were to draw in all the years to come the actual materials for our priestly work? Did we, in a word, learn to love the Bible?

It is some consolation perhaps to find that the state of things even in St. Jerome's day was, at least as he depicts it, considerably worse. If we make all allowance for an invective which is peculiarly Hieronymian, we find that he must have had some basis for the following outrageous accusation against the teachers of his day:

> The teaching of Scripture is the only art which men everywhere claim to possess. Talkative old women presume that they possess it; so do frenzied old men, so do wordy sophists, so do in fact all people alike. Men tear the Scriptures in shreds and teach before they have learned. You can see some with knitted brows measuring out solemn words while philosophizing about the Bible to a pack of women. Others, to their shame, learn from women what to teach to men and, as though this were not bad enough, finding themselves endowed with a certain glibness of speech they teach others with amazing audacity what they themselves have never understood. I prefer to keep silence about men similarly situated with myself, about men who, if they have taken up the Scriptures at all have only done so after long occupation with profane literature, and who try with consequent ornate speech to bewitch their hearers, and who seem to fancy that whatever they may choose to say is the Law of God. Men like these will not even condescend to learn what the Prophets and Apostles really meant; they are content to fit all sorts of incongruous texts to their own notions, as though that was a clever thing to do; whereas it is a most vicious form of teaching to try and force the reluctant Scriptures to your own views![2]

These denunciations are frequent with St. Jerome; note the following shrewd hit at the preachers of his day:

> Let us deem nothing sound save what we really learn; so that after a lengthy period of silence we may fittingly pass from discipleship to mastership. Nowadays, alas, owing to the vices of worldly men who seem to be going from bad to worse, we teach in the churches what we do not know ourselves. And if it should happen that, owing to some knack of composition or through the

[2] *Ep.* LIII, 7; *P. L.* XXII, 544.

devil's guile (he always encourages error), we should happen to rouse people's enthusiasm, then, though against the dictates of our own conscience, we begin to fancy we really do know the things of which we have succeeded in persuading others. No other art can be learned without a teacher; this is the only art which is so cheap and easy as to demand no guide.[3]

II.

But to return to the goal which we ventured to indicate above for our teaching of the Bible. This goal, we said, was the formation of priests who should prove useful—primarily as individual men in their own interior lives, secondarily as guides to others in the confessional, thirdly as preachers, and lastly —a long last—as future professors. And we ventured to say that this could be done only by making a man love the Bible and thus meditate it much and devoutly. It will be worth while to ask whether this ideal was ever realized at any period of the Church's history. This question we dare to answer in the affirmative, for we feel that the attitude toward the Bible just indicated is the key, indeed the only key, to the writings of the Fathers of the Church, and (incredible though it may sound to many) to the great Scholastics. And the same feature appears again, though for only too brief a space, in the school for martyrs erected by Cardinal Allen at Douay.

Let us take first the Fathers of the Church. With what extraordinary insistence they urge that the Bible contains all truth and is, in a sense, within the reach of all. Thus note St. Augustine:

> The very fashion of speech, too, wherein Scripture is framed, how well within the reach of all it is. And yet how few find that they are able to penetrate into its secret chambers. Those things which it clearly contains, it, like a familiar friend, addresses in guileless fashion to the hearts of learned and unlearned alike. And those things too which it shrouds in mystery it yet does not set forth in proud elegance of speech so that the sluggish and unlearned mind dares not draw nigh — much as a poor man shrinks from drawing nigh to a rich one; but in the guise of lowly speech it invites all, so that it may not only offer them the pastures of evident truths but may exercise them in hidden truths; for it is the same on its surface as in its depths. At the same time, lest obvious truth should weary

[3] On Eccles. iii.

us, they are at times withdrawn and as it were veiled; and then after being thus withdrawn they are once more set before us, and when thus set before us they sweetly make their presence known to us. By things like these are depraved minds corrected, little minds nourished, and great minds filled with delight. The only soul that proves hostile to such teaching is the soul that through its errors is unable to recognize how healthful is this teaching, or that through sickness hates the medicine that is offered.[4]

Similarly Origen:

If those who are less well instructed in the Divine teachings do not feel that that meaning of them which is beyond human capacity straightway appears on the surface, this should not surprise them. For it is only to be expected that things which are Divine should be brought within man's ken by degrees, and that they remain hidden in proportion as a man is lacking in faith or is undeserving. Thus, to take an example: it is certain that everything that is in the world or that takes place therein is directed by God's Providence; yet while this fact appears quite clearly in some cases which are manifestly directed by God's Providential care, there are on the other hand instances when things seem so mysteriously and so purposelessly arranged that they almost seem to afford ground for refusing to believe in the ineffable art and power of God who administereth all things.[5]

Then again how convinced are these same Fathers that the Bible is absolutely Divine, that it is profound beyond measure, and that consequently it demands the most insistent study—and that you can only understand it when you *love* it and its Author. No one has dwelt on this feature of the Bible more insistently than St. Augustine:

Believe me, whatever there is in these Scriptures is profound and divine; Truth is wholly in them, and so too there is to be found in them a training most fitted for reëstablishing and building up the soul. Moreover, this training is so adapted that none can fail to derive from it all that he needs, provided only that he comes to it devoutly and piously—as indeed true religion demands. And in so doing the first thing to insist on is that you do not dislike the writers themselves; the second thing, that you love them. How else can you arrive at this save by studying their words and discourses? Take the case of our study of the works of Virgil: supposing we disliked

[4] *Ep.* CXXXVII, 18; *P. L.* XXXIII, 524.
[5] *De Principiis* IV, 7; *P. G.* XI, 353.

him; or rather, supposing that previous to understanding him for ourselves we had not already, from the commendations passed upon him by our elders, learned to love him—should we ever survive all those innumerable discussions about him with which grammarians vex their souls? If we did not love him, we could not patiently listen to a man who should essay to close controversies of that sort simply by heaping eulogies on Virgil. Probably we should prefer the professor who from such discussions argued that Virgil was wrong and in fact crazy. As a matter of fact, however, owing to the number of exponents of Virgil who each tries to explain him in his own fashion, we are rather inclined to applaud those among them who make him out the greater poet, even those who go so far as to argue that he never made any mistakes at all and sang no song undeserving praise. Hence the fact that Virgil is believed in even by those who do not understand him. Indeed so much is this the case that if any professor were asked some question about Virgil and confessed that he was at a loss for an answer, we should quite agree with him and should never dream that the professor was silent because he felt Virgil was wrong. If, however, such a professor should, to cloak his own ignorance, dare to attribute any fault to so famous an author as Virgil, hardly any students would frequent his lectures, not even if he paid them well for doing so.

Now how much more are we called on to show a like kindly disposition toward those men through whom, as age-long tradition asserts, the Holy Spirit Himself spoke? As things are, however, we find young people, men of acute minds, men marvellously shrewd in hunting up explanations of passages, who yet never dream of so much as turning over the actual pages of these Sacred Writings. They are never on the lookout for good professors; they make no bones about accusing us of being out of date; they refuse to concede the meanest measure of intelligence to people who throughout the whole world and for many many years past have always urged with insistence that these Sacred Books should be read and preserved and studied. Remember, then, that no faith is to be placed in people such as those we have mentioned. For in point of fact they are influenced by men who are hostile to, nay who actually hate, these Books, and who hold out to us false promises of reasonable proofs in their efforts to induce us to believe in and adhere to a thousand unheard-of fables.[6]

It would be idle to heap up quotations from the Fathers on the need of hard study if we would really grasp Holy Scrip-

[6] *De Utilitate Credendi* VI (13); *P. L.* XLII, 74-75; cf. *Ep.* CXXXVII, 3, *P. L.* XXXIII, 516.

ture. We will content ourselves with one single quotation from Origen, who, after propounding one of his boldest opinions touching the veracity of Scripture, concludes:

> Consequently we have to toil and study laboriously, and everyone has to bear in mind as he reads that he is dealing with Divine things, not with human words inserted into the Sacred Text.[7]

Similarly it would take us beyond our limits were we to attempt to illustrate the constantly repeated declarations of the Fathers that the study of Holy Scripture calls for prayer, for humility, for leisure; that its obscurity is real and is Divinely intended; that we have to grasp the context of passages if we would appreciate their true meaning; that we must compare like with like; that we must beware of reading our own ideas into the Bible; that we must learn much of it by heart; and lastly that we must be prepared for a great deal of weariness of the flesh in this pursuit of Divine knowledge. Such chance passages as the following however deserve careful thought: Origen, after pointing out that "no one is bad unless he is mad," says:

> If by "bad folk" you mean slow-witted and stupid people, then I confess that I would, as far as I could, make even these better; yet I would not that Christian society should be composed of such. I would prefer men of deep and acute mind, men capable of grasping the interpretation of mysterious things, men able to follow the things that are obscurely set forth in the Law, the Prophets, and the Gospels. You, of course, despise these Writings on the supposed score that they contain nothing of any value. But that is merely because you have never tried to understand them nor have you made the slightest attempt to enter into their spirit.[8]

And again:

> I think that the shortest and most compendious introduction to all knowledge is the complete Scripture, provided only it be rightly understood. Ask yourself, for example, whether the passage about Jacob's well whence he once drank, and now drinks no more; whence too his sons drank, but now drink of a draught which far excels that; whence also his flocks drank—ask yourself whether that can be called the "complete" Scripture. The water which Jesus

[7] *De Principiis* IV, 19; *P. G.* XI, 386. The above is Rufinus's text, but there is practically no trace of it in the Greek text we now have.

[8] *Contra Celsum* III, 74; *P. G.* XI, 1018.

gave can indeed be the "complete" Scripture, since it transcends all that is written. It is not, however, given to all to search into those things which transcend the written word—only those can do so who are made like to those things.[9]

It may safely be said of the Fathers that they read, or in some cases ended by reading, nothing but the Bible. With St. Jerome's "Ciceronian" dream we are all familiar; perhaps however we are not so familiar with the fact that St. Augustine, who used, as he tells us, to read half a book of Virgil a day and whose earlier writings are replete with quotations from him as well as from other classical writers, gradually laid aside the practice, so that in his later writings, while we are astonished at his wealth of Scripture quotation, we are equally astonished at the entire absence of quotations from the Latin classics. The conclusion is obvious: these great men knew the Bible and taught it with extraordinary effect precisely because they read and meditated it so assiduously. Their sermons are simply the Bible expounded or applied. Had anyone expressed surprise at this, we feel that men like St. Augustine and St. Chrysostom would have exclaimed: "What else would you have? The Bible is the Word of God!" In other words, the Bible is theology. Is it possible that in this bustling age we have lost sight of that great truth? Is it an exaggeration to say that many modern theologians seem to regard the Bible as a quarry whence all the good stone has long since been drawn and round which they are now content to erect a barbed-wire fence lest anybody should fall into it?

III.

After the Fathers come the great Scholastics and they in their turn show us how the Bible should be taught. If we turn over the pages of St. Thomas, of St. Bonaventure, of Scotus, and of the lesser luminaries who followed after them, we shall be forced to acknowledge that these men, who by the irony of fate are too often regarded merely as intellectual hair-splitters and as dialecticians pure and simple, had a knowledge of the text of Scripture which is simply unrivaled outside the pages of such Fathers as St. Jerome, St. Augustine, St. Chry-

[9] *Tom.* XIII, 5, *in Joan.*; *P. G.* XIV, 409; cf. Eusebius, *H. E.* VI, xviii.

sostom, and others. But whence did they derive this profound and intimate knowledge? A very brief examination of the successive stages through which a theological professor passed in a medieval University will throw some light on the subject. The title "Doctor of Divinity" or D.D. has replaced that of "Master in Sacred Theology," but that title itself gradually replaced the earlier one of "Master of the Sacred Page," i. e. of Holy Scripture.[10] Here is an historic fact of tremendous importance. For it can mean nothing short of this that the "Masters" of the famous Universities of the thirteenth century and onward were essentially and primarily "Masters of the Sacred Page" or of Holy Scripture. How did this come about and how did the subsequent change of title come about? In the first place the title "Magister S. Paginae" gave expression to the fact indicated above that the Bible is theology and, conversely, that there is no real theology which is not based upon a full understanding of the Bible. In other words again: the Bible ruled the theological schools. We can even go further: the professors of theology at Paris, Oxford and elsewhere passed through various grades and these on examination show us the astounding fact that the embryo professor of theology began by teaching the Bible, and when he came to his maturity returned to the Bible. For the statutes of these Universities show us that the would-be theological professor began his professorial life as "Lector Biblicus", passed thence to the teaching of the formal systematized theology of the Church and was then known as "Lector Sententiarum" and finally—if he were deemed fit—became "Master". He taught, as we have said, the formal systematized theology when he acted as "Lector Sententiarum"; what did he teach as "Lector Biblicus" and what as "Master"? The Faculty of Paris informs us in a declaration dating from 1386 that it was the duty of the Masters in Theology to lecture on the Bible while the Bachelors

[10] See, for this whole subject, Denifle in the *Revue Thomiste* for 1894, pp. 149-161. For examples of the use of the title "Magister in sacra pagina", see the *Acta* of the General Chapter of the Dominicans held at Bologna in A. D. 1315, where we read, "fratrem vero Johannem de Parma, magistrum in sacra pagina, pro lectore Bononiensi studio assignamus"; so, too, the Dominican Thomas Ringstede, who died in 1365 and was Bishop of Bangor, is described by James in his *Ecloga*, as quoted by Quetif & Echard, *Scriptores Ord. Praed.* I, 653, as "ex ordine Praedicatorum sacrae paginae professor"; the same title is given also to Friar Roger Dymock, O.P., who died about 1390; l. c. 699.

lectured on the Sentences, and no Master was to be allowed to lecture on the Sentences.[11] Both the "Lector Biblicus", then, and the "Masters in Theology" lectured on the Bible; but clearly not in the same capacity, for the former were but beginners, and the latter had arrived at their maturity. What was the precise difference in their teaching? From several pronouncements we gather that the duty of the "Lector Biblicus" was "to read the Bible biblically", an expression which Pope John XXII, as it happens, interprets for us as "textualiter legere".[12] Early Dominican legislation makes us very familiar with this "Lector Biblicus" and various enactments of General Chapters show us what his position was in the general scheme of theological studies. Thus we find it laid down in the Chapter of 1290 that the Bible is to be lectured on "cursorie et biblice," and in 1308 that "only Biblical lectures on the Bible" are to be given in certain convents. That this "Biblical" course on the Bible was of a preliminary character is clear from the enactments of the Chapters of 1309 and 1312, for these Chapters laid it down that in each Province of the Order at least two convents should be set apart for this "Biblical" course of lectures, "Studium biblie legendo biblice observetur", and further that no student could go to a General House of Study of the Order unless he had spent at least one year in such a house of Biblical study. This law had been made, as we have seen, in 1308 and in the very next year, 1309, the Chapter punished the Provincial Prior of the Province of Sicily for having failed to observe it. Again, in 1311 the assembled Fathers declared that the Lectors in every convent must lecture continually on the text of the Bible and this before any other lecture. As a consequence we find frequent mention in the Acts of the Chapters of the necessity of providing a sufficiency of professors who were fit thus to lecture on the Bible text. In accordance with this in 1311 Friar James was sent from Lausanne to fill this post at Paris; the same sort of notice occurs in the Acts of the Chapters of 1312, 1313 and 1330.

The Lector Biblicus, then, lectured on the plain text of the Vulgate Latin Bible to the junior students. It must always be borne in mind that comparatively few of his hearers would be in possession of a Bible; they would consequently depend for

[11] Denifle, l. c. [12] Ibid.

their knowledge of its text on the careful reading of it by this Lector Biblicus who had, as we have seen, to lecture on it ' cursorie et biblice ', i. e. he was not to comment on the text, he was to set forth simply the text itself, the history, the authorship of the various books and such kindred questions as are outlined for us in what is almost the earliest *Biblical Introduction* we possess, namely, the *Doctrina Christiana* of St. Augustine. It is not certain how many years the Lector Biblicus had to devote to this class of lecture. But at Paris no one could lecture on the Sentences unless he had previously filled the office of Lector Biblicus and it was the rule among the Friars that he should have thus lectured on the entire Bible. It will be clear that when a professor did finally pass to lectures on the Sentences or systematized theology of the Church he was equipped with a thorough knowledge of the quarry whence that theology was ultimately drawn; he must in the ordinary course of events have had a remarkable knowledge of the Bible text. Nor should it be imagined that the teaching of this formal theology was the professor's final goal. In due course, if he were fit for it, he would be presented for his degree as Master, and as a Master in theology or " in sacra pagina " he gave formal lectures on the Bible. These lectures still exist for us in the Commentaries, to take but one or two examples, of St. Bonaventure on the Gospel of St. John and on Ecclesiastes, in those of St. Thomas on the Epistles of St. Paul—a course which he gave when he was acting as Regent at Paris for the second time [13]—and on the first fifty Psalms.[14] This was " theology " *par excellence* and hence it comes that in the Statutes and University documents of the period " theology " and the " Bible " are synonymous terms. The Bible, then, was the beginning and the end of a theological professor's work in a medieval University. The simple text of the Bible first, then the systematized theology as presented in the Sentences, then the free and magisterial exposition of any Book or Books of the Bible at the Master's choice. This was the due order and any interference with it was resented. We have an illuminating instance of such interference and of the

[13] Denifle, l. c.; cf. Quetif & Echard, *Scriptores Ord. Praed.* I. 330.

[14] L. c. and Quetif & Echard, I. 323.

protest it evoked in the case of Oxford University. The Dominicans there protested in 1311 in the following terms:

> It has been decreed [they complain] that no one is to lecture on the Bible biblically unless he has previously lectured on the Sentences or is a Bachelor. This Statute, however, is unreasonable since it inverts the due order in teaching; for a person must first know the meaning of the text; and this is secured by lecturing on the Bible (viz. *biblice*), before he can handle difficult questions such as are treated of in the lectures on the Sentences. Many are fit to lecture on the Bible (*biblice*) who are yet not fit to lecture on the Sentences. Hence it is that at Paris they lecture on two "courses" (i. e. cursory lectures on the text of two Books) before they can lecture on the Sentences.[15]

From the Fathers and Scholastics we pass to the teaching given to those whom at Rome St. Philip used to salute as "Flores Martyrum". These English exiles had to be prepared at Rome or at Douay for almost certain martyrdom. At any rate they were destined to minister to souls at a time of direst peril; they were also to go out thoroughly equipped for controversy with heretics. We get more than a hint regarding the courses of study prescribed for them as we peruse the *Douay Diaries*, and no one can fail to be amazed at the amount of time devoted to the reading of the Bible. As we read the subsequent *Acta* of many of these students who were afterward martyred in England, we see the fruits of this training in the remarkable familiarity they betray with the text of Scripture. The Bible was truly their "Vade mecum"; it was their meditation book, the source of their fruitful preaching, the source whence they drew light for themselves and for the souls with whom they dealt. At the same time it is worth noting how many ripe Biblical scholars in the truest sense of the word these seminary classes produced.

IV.

Do these facts help us at all to answer the question with which we set out: how are we so to teach the Bible that students may love it and consequently meditate it and thus become saturated with the Word of God? Let us look a little more closely into the general scheme of our Biblical teaching. We

[15] *Collectanea*, 2nd. series, quoted by Denifle, l. c.

are all accustomed to the terms "General Introduction," "Special Introduction", and "Exegesis". By the first named we understand of course the study of the general and fundamental questions of the Bible—what it is, whence it came, its divisions, contents, languages, versions, etc. This compartment of Biblical teaching would also comprise the questions of Inspiration, of the formation of the Canon, etc. By Special Introduction we understand the more precise and detailed Introduction to each Book, and by Exegesis we mean the formal study of some Book or Books of the Bible. Now the logical order demands that the general should precede the particular and that we should know what Inspiration is and how the Canon was formed, what the languages of the Bible are and the history of the versions, before we attack the more special questions of the authorship of individual Books. But is it possible that logic has led us astray here? For we have to deal with facts, and the primary fact is, though it is humiliating to have to acknowledge it, that the vast majority of students simply do not know the text of the Bible at all. Of what avail then to start them on the questions generally comprised under the title General Introduction? They have done no Philosophy; how can they tackle such a problem as Inspiration? They have had no Apologetics and no Church History; how can they appreciate the niceties of such a question as the Formation of the Canon?

When we address ourselves to little children [says Origen] we do not use the full force of our powers, but we condescend to their weaker understanding; we say and do what appears most likely to help toward their instruction and correction. In the same way the Word of God arranged that His Scriptures should suit His readers' intelligence; He preferred the profit of the reader to the superexcellence of Scripture. . . . Of what profit would it have been to the auditory, had God spoken in harmony with His own Majesty? At the same time a man whose mind is open to understand the Divine Scriptures will find that those things therein that we term "spiritual" will suit such men as are "spiritual"; and if he will compare the meaning of those passages which are addressed to weaker folk with those which are addressed to profounder intellects he will discover that in one and the same passage the two meanings are often to be found side by side.[16]

[16] *Contra Celsum* IV, 71; *P. G.* XI, 1141.

What then can we do? We cannot commence with the much more delicate problems comprised under Special Introduction. We cannot pitch students into the maelstrom of Pentateuchal criticism or the barbed-wire entanglement of the multiplicity of authors who produced the present "Isaias". But can we possibly restore the oldtime "Lector Biblicus"? We honestly believe that, until this is done, the Scripture courses will prove barren of those results we are anxious to achieve. It seems useless to retort on us, as is sometimes done, that a man can read and learn to appreciate the Bible for himself and that what we are asking for is little more than Board School knowledge. For we are dealing with men and not with boys, with men whose minds are capable of appreciating the beauty, divine and human, of the Biblical narrative. A man must have learned to appreciate the ineffable beauty of the Genesis narratives, the majesty of the Deuteronomic addresses, the regal character of the poetry of Isaias, before he can venture on the ocean of controversy regarding the history and authorship of those immortal works. It is the same with the New Testament. Until a person has experienced the magic of St. John's Gospel and the thunder of St. Paul's Epistles, he is not competent to study them scientifically. Hence we would suggest the reinstitution of the Lector Biblicus, at least in the form of early classes devoted to intelligent reading of the text of the Bible. We would eliminate every critical question and give a man a taste, or a chance of forming a taste, for the Bible not simply as literature but as divine literature. And concomitantly with this we would enable him to get a real grasp of the languages of the Bible. Meanwhile he would be doing his Philosophy and Apologetics, he would be reading Church history, and he has been gradually made to feel that the Bible, God's revelation, is the background, and indeed the only intelligible background, of all this. He will then come to Theology and its scientific study with a good working knowledge of the quarry whence it was ultimately drawn and he will realize that the stones hewn from it are living precisely because the quarry itself is not dead and worked out, but a living thing which serves to explain and is in its turn itself explained by the Theology divinely deduced from it. And all the while that this is going on, a student may be presumed to be using that same Bible for his

meditation and framing his prayers, whether the formal ones of his Divine Office or the informal ones of his private devotions, on the language of the ages and on the minds of the Saints to whom God revealed Himself and whom He inspired to express that revelation in words which will never die and which a lifetime of study cannot exhaust.

Is it possible to concretize these ideas in some tangible and practical form? We fancy so. But we would premise that the scheme proposed involves a species of amalgamation of the functions of the Lector Biblicus and of the Professor who gives the "Special" Introduction to the various Books; the former's work is amplified, the latter's is more confined. Briefly, then, on the supposition that a student spends two (and by preference three) years in Philosophy, let him be taken right through the Bible during that time and let his examination theses at the end of each of those years comprise such subjects as the contents, divisions, history, geography, date of composition, and general character of (a) any one or two Books of the Pentateuch, (b) of any one or two Historical Books, at his own choice. At the close of the second year, any one Major and any two Minor Prophets; also any one Sapiential Book as well as either Job or the Psalter. At the end of his last year of Philosophy any one Gospel, any one Pauline Epistle, the Acts, and any one Catholic Epistle. Moreover it is to be borne in mind that during these three years he could have acquired quite a passable knowledge of Hebrew. The consequence will be that during these years as a beginner he will have had no heart-breaking problems to face, but the Bible will have been introduced to him as the fascinating Book it is. He will know his way about it and he will have a familiarity with the text which will prove of immeasurably greater gain to him in his priestly life than any notebook acquaintance with the half-digested so-called "Higher Critical" problems. When at last he comes to Theology, he will know something at first hand of the sources of systematized Theology and will not be tempted to regard theology as a science apart invented by malign individuals for the torture of unwary students.

What Biblical teaching is he to receive during his years of theology? Let us bear in mind that the student now knows his Bible fairly well and that that knowledge will have stripped

him of any idea that he is to go out to work fully equipped with ready-made answers to all questions that may be put to him. He will also have seen in passing many of the *praeambula* to the subtle and ever-recurring question of Inspiration; his mind, too, will have been sufficiently formed by now for him to assimilate the historical question of the formation of the Canon with comparative ease. In other words, we would suggest that the questions generally dealt with in classes devoted to "General" Introduction can profitably be deferred till a student is in theology; moreover, much of these he can read for himself. But what about the vexed question of exegesis? If he were a student in medieval Paris, he would now be under a "Magister in sacra pagina". We honestly think (though we fear many will disagree with us) that of late we have been tempted to wander from the track on this point. And we believe that the enormous influence exercised by non-Catholic commentators is largely responsible for this. To put the matter quite frankly, has any student been the better for a year spent in the laborious and minute investigation of any Gospel, or, worse—of any portion of a Gospel? Has any one ever been the better for knowing the one hundred and twenty-four (I believe that is about the figure) solutions that have been offered of such a passage as "Now a mediator is not of one, but God is one"? Let us look once more at the goal which we have to keep before us in teaching men who before all things are to be turned out good and useful priests: the man himself must come first, the confessor next, the preacher third, and the future professor a bad fourth. Now what does the budding priest want to know, for example, about St. Matthew's Gospel? Does he want to be well up in all the intricacies of the "Q" problem? No, he wants to know how to use the Gospel effectively for the formation of his own soul and the souls of others. He has to preach on it no less than twenty-five times in the year. Which is better: that he should know it almost by heart through meditation on it or that he should be able to pass an examination in the problem whether Matthew based his Gospel on Mark, or on Mark and Luke, or they on him? We are not saying that he is not to know of the existence of such problems, but we do most emphatically maintain that the precious time devoted to Biblical classes cannot be wasted on subtleties such

as these without grave loss to souls. Are we going too far when we suggest that a careful course on the Parables and Miracles would be of immeasurably greater profit to such a student than any minute exegesis of the whole Gospel? Such a course allows ample scope for the treatment of necessary critical problems, and it has the immense advantage that it really does, and that directly, prepare a man for his life's work. Can the same be said of the other alternative?

The Fathers and the sainted Scholastics are our great guides in this matter. If we turn to the great treatises they have left us, we fancy that they will bear us out in our contention. Take for example St. John's Gospel and the Patristic and Scholastic Commentaries on it. We have those of Origen, St. Chrysostom, St. Augustine and St. Thomas. Will any one who really knows these Commentaries put on the same level with them for practical utility any modern exegetical Commentary? For what is the outstanding feature of those classic works? Surely it is that they feed our souls, that they actually teach us. What do they teach us? The way to God and the ways of God. And Biblical teaching which does not feed our devotion should find no place in our courses.

But it will be urged perhaps that we are allowing no place whatever—not even the bad last—for the training of future Biblical Professors? Surely the answer is that we do not train the future Biblical Professors directly in our Biblical classes. For that we must send them to centres especially adapted for the purpose. But we can certainly claim that those we send will have nothing to unlearn and that they will have the irreplaceable foundation of a sound working knowledge of the text and of the languages and will have learned to appreciate the Bible for what it is—God's inspired account of God's dealings with us men. We would add one last word. Perhaps there never was a time when there were fewer mystics in the world; perhaps, too, there never was a time when mysticism was more in the air—when, that is, men talked about it more and understood it less. Now the basis of all true mysticism is the Bible; if, then, mystics and contemplatives are to be formed, those whose office it is to do this must have at least tasted the sweets of the Bible for themselves. Origen and St. Augustine will help us to do this far more than any " Higher Criticism ".

HUGH POPE, O.P.

Oxford, England.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

CIRCA FACULTATES ORDINARIORUM.

Cum aliquando Rmi Ordinarii SS. Congregationibus preces porrigant, ut speciales facultates sibi concedantur, iuxta *formulas* quae olim dabantur a S. Congregatione de Propaganda Fide, eisdem declaratur quod definitiva norma super hac re quamprimum statuetur et notificabitur. Interim vero sciant Rmi Ordinarii adhuc vigere facultates quae durante bello a S. Congregatione Consistoriali concessae fuerant, decretis die 25 aprilis 1918 et 2 augusti eiusdem anni.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 7 Martii 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

SACRA CONGREGATIO RITUUM.

I.

DUBIUM CIRCA CANTUM " BENEDICTUS QUI VENIT ", ETC., IN MISSIS CANTATIS.

Exorto dubio, et Sacrorum Rituum Congregationi, pro opportuna solutione, proposito, circa interpretationem verborum *Gradualis Romani* tit. " de ritibus servandis in cantu Missae ",

n. VII, ubi legitur: " Finita Praefatione, chorus prosequitur *Sanctus* ", etc., quaeritur: "An haec verba in Missis cum cantu sint interpretanda ut *Sanctus* canatur usque ad *Benedictus* inclusive vel exclusive? ".

Et Sacra eadem Congregatio, audito specialis Commissionis voto, omnibus perpensis respondendum censuit: " *Negative* ad primam partem, *affirmative* ad secundam, iuxta *Caeremoniale Episcoporum*, lib. II, cap. VIII, 70 et 71 et decreta n. 2682, *Marsorum*, 12 novembris 1831, ad 31, n. 3827, decretum generale 22 maii 1894 et n. 4243 *Cephaluden*, 16 decembris 1909 ad VI ". Insuper ad maiorem declarationem et explicationem statuit: quod in novis editionibus *Gradualis Romani*, titulo et numero praedictis nempe: " de ritibus servandis in cantu Missae ", n. 88, ponatur: " Finita Praefatione chorus prosequitur *Sanctus*, etc., usque ad *Benedictus qui venit*, etc., exclusive; quo finito, et non prius, elevatur Sacramentum. Tunc silet chorus et cum aliis adorat. Elevato Sacramento, chorus prosequitur cantum *Benedictus* ". Haec autem Rubrica inviolabiliter observetur, quibuslibet contrariis non obstantibus, in omni Missa cantata tum vivorum, tum defunctorum sive cantus gregorianus, sive cantus alterius cuiusvis generis adhibeatur.

Atque ita rescripsit, declaravit et servari mandavit. Die 14 ianuarii 1921.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

De addenda Invocatione S. Ioseph laudi: " Dio sia benedetto ".

Volvente anno iubilari quinquagesimo a promulgato Decreto pontificio quo, die 8 decembris anno 1870 Deiparae Virginis Mariae Sponsus, eiusque unigeniti Filii Salvatoris nostri nutritius, sanctus Ioseph, peculiaris catholicae Ecclesiae apud Deum patronus constitutus, et declaratus fuit, beatissimus Pater Benedictus XV motu proprio: *Bonum sane et salutare* diei 25 iulii anni superioris praecepit et mandavit, ut, intra eundem annum quinquagesimum, in honorem sancti Patriarchae et in me-

moriam promulgati Decreti, solemnis supplicatio fiat, tempore et modo ab Episcopo, seu Ordinario cuiusque loci, designandis: elargita quoque Indulgentia plenaria, quam Christifideles adstantes sub consuetis conditionibus lucrari valeant. Nunc vero idem Summus Pontifex, plurium Sacrorum Antistitum et Christifidelium votis ac precibus libentissime obsecundans, statuit ac decrevit, ut quod honori Beati Ioseph ex particulari indulto apostolico et probata consuetudine in aliquibus locis viget, ad universam Ecclesiam perpetuo extendatur, scilicet: ut piae Laudi: *Benedictus sit Deus*, etc., vulgo *Dio sia benedetto*, etc., pluribus indulgentiis ditatae, quae, iuxta monitum et exemplum Psalmistae et Ecclesiae: " Benedicam Dominum in omni tempore: semper laus eius in ore meo " (*Psalm. 33*, j), instituta est ad iniurias resarciendas et amovendas divino Nomini sanctisque caelitibus potissimum per blasphemias et turpiloquia inlatas, post laudem Nominis Mariae Virginis et Matris, vulgo *Benedetto il nome di Maria, Vergine e Madre*, addatur laus eius castissimi Sponsi et sanctae Familiae paterna vice praepositi, hisce verbis: " Benedictus sanctus Ioseph eius castissimus Sponsus ", vulgo *Benedetto san Giuseppe suo castissimo Sposo*. Quod maxime confert tum ad complementum laudis et invocationis Sanctae Familiae Nazarenae, tum ad validum eiusdem praesidium in quolibet vitae discrimine, potissimum in extremo agone, impetrandum: servatis de cetero servandis.

Contrariis non obstantibus quibuscumque. Die 23 februarii 1921.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

7 March, 1921: In Private Consistory His Holiness Pope Benedict XV created the six following Cardinal-Priests.

His Eminence Cardinal Ragonesi, Titular Archbishop of Myra, Nuncio Apostolic to Spain.

His Eminence Cardinal de Faulhaber, Archbishop of Munich and Freising.

His Eminence Cardinal Dougherty, Archbishop of Philadelphia.

His Eminence Cardinal Benlloch y Vivó, Archbishop of Burgos.

His Eminence Cardinal Vidal y Barraquer, Archbishop of Tarragona.

His Eminence Cardinal Schulte, Archbishop of Cologne.

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30 May, 1920: Monsignor Arthur Lane, Pastor of St. Mary's Church, Albany, Oregon, named Protonotary *ad instar participantium.*

14 August: Monsignor Thomas Flannery, of the Diocese of Grand Rapids, named Domestic Prelate of His Holiness.

23 November: John F. O'Neill, of the Diocese of Newark, named Knight of the Order of St. Gregory the Great, civil class.

25 January, 1921: Monsignor James Magee, of the Diocese of Syracuse, named Domestic Prelate of His Holiness.

28 January: Elzear Miville-Dechêne, of Quebec, named Knight of St. Gregory the Great, civil class.

1 February: Monsignor Joseph M. J. Wack, of the Diocese of San Antonio, Texas, named Domestic Prelate.

14 February: Monsignor Richard Lee, of the Diocese of Port Louis, named Domestic Prelate of His Holiness.

22 February: Monsignor Daniel O'Brien, of the Diocese of Galloway, named Protonotary Apostolic *ad instar participantium.*

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION notifies Ordinaries that the special faculties granted during the war are still in effect.

S. CONGREGATION OF RITES (1) interprets the meaning of the words, "Finita Praefatione, chorus prosequitur *Sanctus*", in the Roman Gradual; (2) adds to the Divine Praises recited at Benediction of the Blessed Sacrament the petition "Benedictus sanctus Joseph ejus castissimus Sponsus", after "Blessed be the name of Mary, Virgin and Mother".

ROMAN CURIA: official announcement of recent Pontifical appointments.

THE PREFACES IN THE NEW MISSAL.

Qu. Is the new Preface in Missis Defunctorum obligatory or may we still sing the *Communis* in Requiems?

Resp. In the revision of the new edition of the Roman Missal many changes have been made. It is true, in many instances the changes are slight, merely an alteration of the wording so as to make the rubrics clearer. More radical, however, are the additions and variations in the *Proprium de Sanctis*, the *Commune Sanctorum* and the *Missae Votivae*. But no part has undergone more correction than that concerning the Prefaces. The rubrics before each Preface are more detailed in the new edition than in the old, and they indicate precisely when each may be said, and when it is to be sung in the *solemn* or *ferial* intonation.

In former editions there were eleven *solemn* and eight *ferial* intonations.

Solemn	*Ferial*
1. De Nativitate	1. In Quadragesima
2. De Epiphania	2. De Passione et de S. Cruce
3. In Quadragesima	3. In Paschate
4. De Passione et S. de S. Cruce	4. De SS. Trinitate
5. In die Paschae	5. De Spiritu Sancto
6. In Ascensione	6. De B. Maria Virg.
7. De Pentecoste	7. De Apost. et Evang.
8. De SS. Trinitate	8. In Festis et Feriis
9. De B. Maria Virg.	
10. De Apost. et Evang.	
11. In Festis et in Feriis	

For the Preface *de Nativitate* to be sung in votive Masses *de SS. Sacramento* and *de SS. Nomine Jesu* the S. R. C. (29 February, 1868) issued this Preface *in tono feriali.* It was not to be printed among the prefaces *in Ordine Missae*, but was to be placed in the Appendix of the Missal with this superscription "Sequens praefatio cum suo cantu dicitur in Missis votivis (dummodo Missa cantetur sine *Gloria* et sine *Credo*) de SS. Sacramento et de SS. Nomine Jesu". This preface is now found in the *Ordo Missae* under No. 1 among the *Prefationes in tono feriali.*

That the preface *de Epiphania* has no ferial intonation is easily understood, since it is sung only during the Octave of the Epiphany, and then always *tono solemni.*

On 9 April, 1919, the S. R. C. issued a new Preface, namely that in honor of St. Joseph: *Vere dignum et justum est!* It can be said without fear of contradiction that Sacred Liturgy has exerted its utmost to surround the chaste Spouse of the Virgin Mother with all honors and suitable praises. Pius IX appointed him the patron of the Universal Church; he is the only Saint, if we except Our Lady, who during the year has two feasts *dupl. I classis*; he is the only Saint in whose honor there is a special Litany, and to whom a whole month (March) is dedicated in a special manner; the late Roman Pontiffs never tired of applauding him and of paying tribute to him; numberless societies and pious confraternities are placed under his protection; and very many prayers and exercises in his honor have been indulgenced.[1] The literary merit of its composition

[1] De Amicis, *Ephem. Lit.*, 1919, p. 143, under the title "Filius accrescens Joseph, filius accrescens".

is severely criticized by competent judges. They say that the rhythmic flow of phrases, as found in the other prefaces, is wanting, and hence the Gregorian modulations cannot easily be adapted; that the antiphons of Vespers and other parts of the Saint's Office supplied the matter, and it is, therefore, a mere compilation of different topics; that his patronage, not his foster-parentship, ought to be praised, hence *Familiam suam* ought to read *Ecclesiam*, since the decree says nothing about his foster-parentship of the Holy Family, but distinctly mentions him as *Catholicae Ecclesiae Patronus.*[2] This preface has both the *solemn* and *ferial* modulation, and in both categories is found in its proper place, immediately after the preface B. Mariae Virg. When either modulation is to be used is distinctly stated in the rubrics before this preface.

On the same day, 9 April, 1919, the S. R. C. published a new preface to be sung in Missis pro Defunctis. In thought, elegance of rhythm and adaptability to the modulations of the Gregorian chant, it compares favorably with the best prefaces. In churches of France for many years by indult a special preface was used in Requiem Masses. This preface, which is found in the Missale Parisiense, is the one adopted in the New Revision; though with some apparently necessary changes. We give both here in order that the variations may be seen and that it may be understood how much more perfect the preface in the New Missal is than that from which it was taken.

Missale Parisiense	*New Missal*
Vere dignum etc. . . . *In* quo nobis *spem* beatae Resurrectionis *concessisti; ut dum naturam* contristat certa moriendi conditio *fidem* consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur; et dissoluta terrestris hujus *habitationis* domo, aeterna in *coelis,* habitatio comparatur.	Vere dignum etc. . . . *In* quo nobis *spes* beatae Resurrectionis *effulsit;* ut *quos* contristat certa moriendi conditio, *eosdem* consoletur futurae immortalitatis promissio. Tuis enim fidelibus, vita mutatur non tollitur; et dissoluta terrestris hujus *incolatus* domo, aeterna in coelis habitatio comparatur.

[2] *Ephemerides Lit.*, 1919, p. 142; *Revista Lit.*, Patavii, An. VI, n. 3.

Why these changes were made will become apparent from the following notes:

(a) The Paris Missal reads "In quo (Christo) spem . . . concessisti". This is a very slight thing, for the Hebrews had also the "spem resurrectionis". The new Missal: "In quo (Christo) spes . . . effulsit," that is, *shone forth more brightly*. The "concessisti" is rather narrative and prosaic, whereas the "effulsit" is lyric and more poetic, as are the compositions of the other prefaces.

(b) The Paris Missal says: "Ut dum naturam . . . promissio," that is "Thou hast granted hope, to this end, that the promise of immortality may encourage Faith." It seems that just the reverse is the fact; that is, the gift of Faith having been granted, Hope (founded on this Faith) procures consolation. This is accurately expressed in the New Missal: "Ut quos contristat . . . promissio."

(c) In the Paris Missal the hiatus *hujus habi*tationis and the repetition of *habitatio* are inelegant, to say the least. For the former the New Missal reads *hujus incolatus*; the word "incolatus" means terrestrial and temporary sojourning, whereas "habitatio" retained in the second means a permanent residence.[3] This change expresses the meaning more correctly. Since the ferial tone must be used in all Requiems, the preface "pro Defunctis" is found only under the ferial prefaces.

There is added the preface "de Ascensione in tono feriali", which is not found in former Missals. The rubric before this preface in tono feriali says: "Sequens Praefatio cum suo cantu dicitur, juxta Rubricas, infra Octavam Ascensionis et Feria VI post Octavam Ascensionis, in Missis votivis quae pro re gravi et publica *simul* non sint."

It is easily understood how this preface may be used on Friday after the Octave of the Ascension if a private votive Mass is allowed on that day according to the General Rubrics. This will be the case on 13 May, 1921. But during the Octave of the Ascension no private votive Mass is allowed. Hence the rubric could be applicable during the Octave only in places in which by special indult such Masses may be celebrated.[4]

[3] Menglimi, *Ephem. Lit.*, Nov. 1919.

[4] Barin, *In noviss. Rubr. Miss. Rom.*, p. 117.

Hence it has no bearing for the priests of the United States. In the new Missal the preface is placed in the category of ferial prefaces immediately after that *In Paschate*.

Since the Apostles and Evangelists have a proper perface, some of the revisers thought it best to publish prefaces for the other classes of saints—Martyrs, Bishops, Confessors, Virgins, etc.; but the majority of the revisers voted "No", and decided that the Praefatio Communis should be said or sung in all Masses, "solemni or feriali tono juxta Rubricas". Possibly at some later date a phrase, clause or sentence may be inserted in the Communis Praefatio that may have some reference to the Saints in general or the class to which the individual Saint of the day belongs.

In former Missals the Praefatio Communis both *in cantu feriali* and *sine cantu* had the following rubric: "Sequens Praefatio (cum suo cantu) dicitur", etc. and at the end was added "et in omnibus Missis Defunctorum". This last phrase is now omitted, and before the Preface in Missis Defunctorum is placed the simple, plain rubric, "Sequens Praefatio dicitur in omnibus Missis Defunctorum". Hence, in answer to the question, we must state that the Communis Praefatio cannot, after the publication in the New Missal, be used instead of the Praefatio pro Defunctis. The same must be said of the Preface in honor of St. Joseph, which must be chanted or read on the feast of St. Joseph, 19 March, and in the Mass of the Solemnity of St. Joseph and its octave, just as it stands. In the Votive Masses of St. Joseph it is also recited, but instead of "Et te in festivitate" we must recite "Et te in veneratione". That both prefaces in honor of St. Joseph and at Requiems are obligatory, is plain from the *Urbis et Orbis* of Benedict XV, 9 April, 1919, in which we read "Ubique locorum in posterum adhibendam (respectively) recitandam".

The old Missal had eleven Prefaces *in tono solemni*, the new has twelve; the old Missal had eight Prefaces *in tono feriali*, the new has twelve; the old Missal had eleven Prefaces *sine cantu*, the new has thirteen.

A. J. SCHULTE.

ABSOLUTION FROM SIN AND FROM CENSURE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March issue of the REVIEW, Fr. Geierman, C.SS.R., has a contribution on Reserved Cases in which he says: "Under such circumstances may not the priests be tempted to ask: 'Why should I worry about these lost sheep, if the Code makes it morally impossible for me to save them until the hour of death'."

Now the Code does not make it morally impossible for a confessor to absolve healthy penitents from reserved sins or reserved censures. On the contrary, the Code maps out a procedure which neither entails great expense nor subjects the confessor to heart-breaking labor.

If the distinction between censure and sin is kept in mind, much confusion will be avoided. The Code reserves only one sin *ratione sui*. To put it more strongly, the Code reserves to the Holy See, and to no other see, one sin and only one, v. g. *falsa denuntiatio*. To no other see than the Holy See has a sin been reserved by the Code.[1]

It is true that the Code has attached censures to certain sins. Some of these censures have been reserved to the Holy See; others to the Ordinary of the diocese; and still others which are not reserved at all. But censure is not sin; and one set of principles will guide us in our absolution from censures, while a different set will govern our absolution from sin. We may absolve from sin directly or indirectly. But we absolve from censure directly or we do not absolve at all.

Now the Code has made ample provision for the absolution from censures *extra periculum mortis*. Canon 2254 admits of very liberal interpretation. Under this canon can be solved all cases of censure which come before a confessor, and really need solution. The member of the Holy Name Society, the candidate for the Fourth Degree in K. of C., the young lady belonging to the B. V. M. Sodality, the wife who must be at the altar rail with her husband, can be absolved from censure under this canon. The Code, here, makes the confessor the judge of the urgency of the case. To his judgment and prudence the Code leaves the enjoining of the burden of

[1] See Augustine, *Commentary*, Vol. IV, p. 335.

recourse to the superior. The confessor is the final arbiter as to whether there exists an obligation of recourse to the superior at all. The Code can give only a broad outline of urgent cases; but the Church expects the confessor to use his common sense, and to take into consideration the circumstances and disposition of each penitent. The faculties given under canon 2254 are extensive enough for any urgency that may arise. If we have to write for faculties under the new Code, we had to do the same before the Code was enacted. And we would still have to write if our Ordinaries got back the faculties they once enjoyed. One thing that must be said in favor of the Code is that the confessor no longer needs to guess about how a case is reserved. The same could not be said of episcopal cases before the Code was enacted. A lot of guessing had to be done, and sometimes the confessor guessed wrong.

We must bear in mind that all Code cases are papal cases, no matter to whom they are reserved.[2] The Holy See is the authority that reserves these cases, no matter to what tribunal she sends the penitent for absolution. The amplitude of the confessor's faculties is emphasized by the exception of the case contained in canon 2367. For this exception relates to the omission of the recourse, not to the absolution from the censure.

Now since all Code cases are papal cases, and therefore subject to the rules governing the same, I fail to see why some priests, especially missionaries, make such a fuss over the case *De Abortu*. This is a papal or Code case and it is solved by the same rules by which every other papal case is solved. If a penitent presents this case on a Saturday night and she must go to Communion Sunday or suffer a serious inconvenience or the loss of her good name or even bring suspicion on herself, the confessor should absolve her and seek the mandate of the bishop. Or if the confessor deems it wise, for good and sufficient reasons, not to seek the mandate of the bishop, he (the confessor) imposes a penance suitable to the penitent, and closes the case for all time. To illustrate the fact that the confessor is still the *Judex, Doctor, Medicus*, and still expected by the Church to remember the principle of *mala fides* and *bona fides*, under the new Code, let us take a chimeri-

[2] See Noldin, Vol. 3, p. 415.

cal case. Suppose that a bishop gives a penance relatively excessive for the case *De Abortu*, and the confessor knows that a penitent whose dispositions are good otherwise will refuse to accept the bishop's penance. Must the confessor put the penitent in bad faith? *Salus animarum suprema lex.* Has the confessor no commuting authority in view of the changed circumstances and peculiar psychology of his penitent by the time the mandate arrives? So much for the absolution of censures under the new Code.

But it is rumored that some good bishops have reserved the case *De Abortu* to themselves *ratione peccati.* Now why any bishop should reserve a case to himself which the Holy See has already reserved to him, I cannot see; unless it be for the same reason that the Irishman beat his wife: to show his authority. But suppose that a bishop has reserved the case *De Abortu* to himself *ratione peccati.* What is the poor confessor to do if he finds that his penitent must be absolved *hic et nunc*? Then let the confessor absolve indirectly from the case *De Abortu*: to show his authority. He has that authority according to the principles of canon law and sound moral theology.

Furthermore, if we have to deal with episcopal reservations, we are not to presume that the reservations are *ratione peccati.* There is to be no more presuming or guessing in this matter. The bishops are commanded by canon 899, No. 1: "Curent locorum Ordinarii ut ad subditorum notitiam . . . eaedem deducantur". Before the enactment of the Code the pet subject for the guessing contest was the *coram ministro* case. If one studied the wording of the reservation it looked like a reservation *ratione censurae*; but if one believed the seminary professors, it was certainly a case reserved *ratione peccati.* But to-day it is reserved, to the Ordinary, *ratione censurae*; and inculpable ignorance excuses from this as from other censures.[3] This is an improvement on the old system, and the confessor should be grateful to the Code for lifting some of his burdens. Finally, episcopal cases will give us very little trouble if we consult the moralists and canonists who have written on the Code. Noldin in his *De Sacramentis* (p. 415)

[3] See Ayrinhac, *Penal Legislation*, p. 207.

has the following paragraph: "Disputant, utrum in casibus proprie episcopalibus cum censura reservatis principaliter reservatum sit peccatum an censura. Verum certe probabilis est sententia, quae nullum in hac re statuens discrimen inter censuram papalem et episcopalem docet, etiam in casibus episcopalibus principaliter et per se reservari censuram, quia in jure nullum reperitur discriminis fundamentum, nisi episcopus mentem suam explicite significaverit. Momentum practicum hujus sententiae in eo est, quod is, qui censuram non incurrit, neque reservationem incurrit, ut supra de casibus papalibus dictum est."

And Sabetti-Barrett (pp. 752-753) reduces the trouble of episcopal cases to the vanishing point with the following: "Quaer. 7., Utrum incurrat reservationem peccatorum simplicem qui eam ignorat? Resp. Multum controvertitur. Prima sententia affirmat. . . . Attamen non desunt qui etiam nunc defendant sententiam mitiorem cui favere multis visa est Instructio praedicta, n. 6. 'Curent (Ordinarii) ut ad *certam* fidelium notitiam . . . eaedem (reservationes) deducantur . . . nam quaenam earum vis si lateant?' Aliis verbis: quaenam utilitas reservationum quas subditi ignorant? Nulla. Jam age, veritas haec aeque valet post ac ante Codicem, qui clausulam istam omisit quippe rationem legis continet. Cum igitur tales reservationes ignorantibus inutiles rite habeantur, et Codex statuat eas tantum fieri debere quas vere necessarias aut utiles judicaverint (Ordinarii), et haec lex sit strictae interpretationis, non videtur mitior sententia sua carere probabilitate praesertim cum confessarius tales ignorantes de lege existente commonere debeat."

Moreover, our pastors, or those who do the work of pastors without the title, are authorized by law to absolve from all purely episcopal cases during Paschal time, even though this be extended. Missionaries have the same authority during missions. If confessors will bear in mind that the people, their penitents, know as much about reserved cases as they do about the latest laboratory discovery, they (the confessors) will save themselves much time and worry.

JAMES S. REILLY.

Huntington, L. I., N. Y.

SEMINARIES OF PRIESTLY VIRTUE.

We judge arboreal nurseries by the qualities of the shrubs and trees reared in them. May we not apply the same criterion to our theological seminaries?

True, the young seminarian may abuse his free will and impede his proper training. But, then, the authorities of the seminary have six or more years of time, to judge his qualifications, before presenting him to the Catholic Church as a fit assistant to a successor of the Apostles. It may be fairly presumed that the greater number of our young seminarians are excellent young men, who enter the seminary for the sole purpose of becoming model priests. May, then, the bishop, the clergy, the people of a diocese not judge the seminary by its products?

Now what we justly expect in the first place is the evidence of a deep reverence and *love* of the laws of Holy Mother Church; therefore cheerful study of them and prompt compliance with them.

Among the young products of the seminary one meets here or there some who are noted for their knowledge of Liturgy, others for their excellent course in Pastorology; others for their gentlemanly bearing and aspirations; others for the excellent training in their "School of Chanters"; others for their piety; others for the accurate definition of the rights of bishops, pastors, and curates; and some others for the *love of duty*, the spirit of sacred obedience planted and reared most firmly by their superiors in the minds and hearts of the Levites.

No seminary may boast of the knowledge imparted, unless it succeed also in implanting a love of sacerdotal labors and duties. Love of duty has not been characteristic of the human race since the historic sin of Adam and Eve. Seminaries, too, have duties as well as rights. They need not be told that no candidate may be presented for ordination, unless he have made a spiritual retreat; that the banns of Major Orders are to be published in parishes; that the "Proper Parts" of the Chanted Mass are not to be neglected in the seminary; that the conduct of the theologians is to be controlled at all times. The old excuse of obsoleteness of certain cumbersome laws of the Church will not hold in the sight of God. "Nobody does

it", and "The Bishop does not insist," can not excuse seminaries, theologians, or priests from the exact observance of the Code of Canon Law.

The ideal product of an ideal theological seminary will never ask, with hesitancy of conduct, "Do other priests send matrimonial banns to the pastor of the bridegroom?" or "Do other pastors send a record of Confirmation or Marriage to the pastor of Baptism?" "Are other recipients of Major Orders in the habit of sending the official notice to said pastor?" "What fees do others *exact* for baptisms, marriages, and funerals, and how do they do it?" He knows his rights. But he has also learned to respect the rights of others and to love his sacerdotal duties. Matthew 10: 8: "Gratis accepistis, gratis date" can never become an obsolete law.

Buffalo, N. Y. CHARLES SCHAUS.

FUNCTIONS OF CELEBRANT ON HOLY SATURDAY.

Qu. At the service on Holy Saturday, with celebrant, deacon, and subdeacon, is it permissible for the celebrant to read the Prophecies during the "Exultet", and for the deacon after the "Exultet" to bless the Baptismal and Easter water whilst the celebrant is finishing the Prophecies? Is such a method taught in any seminary in the United States?

Resp. The *Caeremoniale Episcoporum* (Lib. II, cap. XXVII), the *Memoriale Rituum*, and all liturgists indicate that the ceremonies of Holy Saturday must be performed by the same officiant. The Sacred Congregation of Rites, 1 September, 1838, decreed that only the priest who celebrates the Mass on Holy Saturday may bless the Baptismal water. The deacon in his official capacity on Holy Saturday, although in reality a priest, is not to usurp the duties of the officiant. The *Memoriale Rituum* in the "Monitum" says that the ceremonies must be exactly followed. How much the Church insists on the obligation of performing *ad unguem* the ceremonies of the Triduum may be deduced from a decree of the S. R. C. (14 March, 1861) which says that, if the Prophecies are chanted on Holy Saturday, their chant cannot be suspended as soon as the officiant has finished reading them. We do not suppose that there is a seminary in the world in which such a method is taught.

SACRED MUSIC AND THE UNIVERSITY.

Ever since the foundation of the Catholic University of America at Washington it has seemed to those familiar with it that this school, standing in the forefront in the matter of Catholic education, offered an exceptional opportunity for the inception of a department of sacred music, along the lines of the great Scholae Cantorum of the Middle Ages. In such a school the University music professor would be confronted with three very different classes of students, for all of whom provision must be made. These are, first, students working for any of the University degrees, who wish to take "culture courses" so-called in theoretic sacred music, as a part of their elective work, to enable them better to appreciate and understand the sublime church-music compositions; second, those who wish to perfect themselves in technics, with perhaps a certain amount of theory, history or literature, who aim at becoming artists, and who may wish by studying under the best available teachers to do away with a trip to Europe; third, and in some ways most important, those who wish to work for the degree of bachelor or doctor of sacred music, who would want thorough practical training, as well as instruction in theory, history, etc., or who would wish, perhaps, to devote themselves to the psychology or philosophy of music or some allied subject.

From an educational standpoint, the question is, not what room may somehow be forced in a university system for sacred music, but how a university from its point of view must naturally regard sacred music. The first question that an educational inquirer asks about sacred music is one that comparatively few church musicians would think of asking. This question is, whether or not sacred music, viewed in its totality as a form of human activity and as a part of civilization, has a strictly scholastic or scientific value and importance. There is a long period, to be sure, in the unfolding of every fine art, according to its own essential vitality, when the part of science in it and in regard to it is too indistinct or too unsettled to be particularly important. But as the art attains something like maturity, what we call its scholastic aspects become defined; and once defined, they steadily grow in significance. The

question regarding sacred music in relation to higher education, then, is simply this: Has sacred music become so developed that, like architecture, painting and sculpture, and especially literature, it offers a considerable and fertile field for scholarly research, instruction, and publication? If not, a university, as an organized institution for research, instruction and publication, might rightfully ignore it altogether, or simply set it in some humble adjunct position. But if sacred music has thus developed, then a university by virtue of its constitutive principle is bound to recognize it as a substantial factor in culture and civilization.

It is certainly true that sacred music has demonstrated its right through the ages to rank among the chief of the fine arts. Though one of the oldest of the arts, she is also one of the newest. She is old in that she has formed a part of religious worship almost from the dawn of the human race. She is new, in that the world of modern culture did not acknowledge her the equal of profane music until the advent of the great Palestrina. It was then that sacred music so loomed upon the horizon of culture as to attract the attention of many minds of the highest calibre. Sacred music is pre-eminently the art of the nineteenth century, as it was in the ages of the great polyphonic masters. And those who know the object best are inclined to wonder whether even this ascendancy is more than the dawn of a higher splendor yet to come.

It is useless to consider the scholastic aspects of sacred music entirely apart from its artistic aspects. The science of sacred music starts from the art and returns into the art. When sacred music appears as a factor in education, therefore, room must be made for some sort of technical treatment of it in connexion with the scholastic. From the educational point of view it is important to remember that technical music involves rigid intellectual discipline. There is a popular notion that musical study lays no severe tax upon the logical faculties. I could only wish that all who are afflicted with this notion might have to take a course in harmony or in fugue playing under a master. The truth is that, given a certain amount of natural aptitude, there are few subjects now in our university curriculums that are intellectually more exact or exacting than

the higher branches of musical theory and interpretation necessary to understand the sublime chant of the Church or the works of her great polyphonic masters.

For the best culture, the student not only must have the chance as a passive auditor to listen to demonstrations of the great works in sacred music, but he must live in a community where such work is in some way participated in by himself and his comrades. A social atmosphere of interest and personal work is a mighty educational force, one that sacred music conspicuously needs. At the present time students in sacred music must go abroad for this invaluable stimulus. We have no musical centre for this particular phase of the art of music. It is most necessary, then, that our Catholic University at Washington become such a centre for artistic work in sacred music, as it already is for scientific and literary work. The University, with its compact inner social life, and its wide influence outside, should aim to secure a legislative leadership in every branch of culture. In the matter of sacred music it is clear that its utilities to the social microcosm of a university will only become conspicuous when the University uses its social resources to develop such sacred music as no individual or scattered community could hope to enjoy.

Education is seeing more and more the central importance of the study of literature. But there is a close kinship between music and literature. May it not be that the same importance belongs to music and especially to sacred music? Every genuine music-student knows that music is one of the most subjective and personal of the fine arts. The effort of the true composer and the true interpreter is to utter himself and thus to communicate with other selves. To him melodies, harmonies, and rhythms are a real language. The music that rules the musical world, that commands general admiration, and that will endure in sympathetic renderings to ages beyond our own, is always that which makes a genuine and substantial revelation of the inner human life. Sacred music is a true language, and its works a true literature setting forth in terms uniquely universal certain of the realities of the inner life of man, and so addressing the perceptions of the hearer as to call forth from him a response in kind. In the last analysis sacred music will be found more nearly akin to the higher kinds of

literature than any other of the fine arts. Indeed, sacred music is a fine art, chief and queen of all. Whatever brings to light the hidden things of the soul, and clothes them in forms that captivate and overmaster the percipient by their essential beauty, and thus contributes to the establishment of a profound and an enduring sympathy between men of differing races and periods, whatever does these things, must have some strong claim upon the attention and effort of higher education everywhere.

The lasting value of whatever is done by the University in establishing its School of Sacred Music will be enhanced by beginning on large lines and with lofty purposes. A deliberate development of the higher education in the direction of sacred music stands a fine chance of making an epoch. The new era of sacred music as a part of academic education needs to be directed from an established educational centre, and that centre is our Catholic University of America at Washington. The enterprise may be conducted quietly and even humbly. Its foundations should be laid deep, its detailed plans should be sharply scrutinized, its unfoldings should be prudent, tactful and organic. It should claim nothing but what it has done. But from the very beginning it should fasten its hand like a vise on lines of policy that will for years to come, keep it progressive and masterful, in the spirit of the higher education for which our Catholic University stands. All this, of course, requires the securing of a large endowment for buildings, salaries and general expenses, but the result would certainly be worth the outlay. Perhaps some kind friend of the higher education of the clergy will take notice of this fact?

F. Jos. Kelly.

MARYKNOLL MISSION LETTERS. XXIII.

American Catholic Mission, Kochow, China,
23 May, 1920.

About four score Christians arrived for the Feast of Pentecost. There were no baptisms, as the examinations indicated that a little setback would spur the catechists on to more strenuous efforts with their catechumens. Neither was there a sermon, for the catechist here had assured us there would

not be thirty present, as it was known that Father Walsh was to start immediately on his visitation of the district.

However, there was one incident of the Feast that did make a great sensation, and that was the official opening of the Kochow Orphanage, the First Orphanage of Maryknoll in China. It had been Father Walsh's first thought when arriving here last December, but any missioner in China will tell you that a five months' delay is hardly worth mentioning.

First of all, we had been balked in our efforts to buy a house by the "profiteering" owner, who doubled his price. To rent was out of the question, for no Chinese would rent his place for "people to die in". Were it not for fear of losing face, the superstitious native would put his own flesh and blood on the street to die rather than run the risk of having any ghosts bother him. (No matter how good a man was in life, it seems to be that his ghost is always "ornery".) That difficulty was solved by our hiring another house for, *Yip*, our catechist, who turned his over to us.

Next came a six weeks' siege with masons and carpenters, in having necessary alterations completed, and building thirty cribs for our prospective "boarders". These cribs are cute little things, something like nail trays in a hardware store, but they'll be "home sweet home" for many a slant-eyed waif before the year is out. Of course, we had to arrange for burials and hire an undertaker, as four out of five is not considered too great a mortality, either because of neglect or even positive attempt to kill before abandonment.

"Whom can we get to run the Orphanage?" had been the big question; and an Orphanage without sisters was almost unheard-of. But we cannot let these thousand a year, that Kochow and vicinity throw out to die, lose their opportunity to "steal Heaven." So we picked out three women, with catechist Ming Lei's mother as "Superintendent", to staff the establishment. We expect our troubles from this end of the work to be many and—loud; but we know that the Maryknoll Sisters will be here in a couple of years, and one can stand anything so long as it is known to be merely a temporary trial.

Finally, out came the proclamations, in newspaper and handbill. Father Walsh's proclamation was an advertisement of the

work, telling the people that we had come here to serve them, and reminding them that there was no institution taking care of the children of the poor. Not only was the " T'in Chue T'ong " (Catholic Church) ready to do so, and later to give the children a vocational training suitable to their particular abilities, but that here and now—and this was the important thing—he would pay " leung ho chee " (a twenty-cent piece) to anybody who would go to the trouble of bringing a live infant to the orphanage.

On the other hand, the To Wan (Great Mandarin) notified the people of the generous impulse that had got the Shan Foo (Catholic priest) to start such a worthy charity, told them that he accorded the enterprise his august protection (free of charge, we hope), and exhorted everybody " hearing " of a foundling to have it immediately brought to the T'in Chue Tong in San On Kaai (the Church in New Peace Street). Although he did not specify it, he certainly inferred that he would " beat up " anybody daring to assert that the Shan Foo wanted the kidlets in order to make up foreign-devil medicines out of their eyes.

These " ue pay " (preparations) all having been finished, we were surprised by an explosion of fireworks even greater than the one at the Mass, and a delegation of students called on Father Walsh to accompany us to the orphanage. He had anticipated no ceremonies, but, he had not counted on the Chinese. They would start an orphange for the sake of the celebration, even if it closed down the next day—as do many of the institutions they are continually founding. There was first a speech by some notable, repeating the Mandarin's sentiments in a greater abundance of words, and then the presentation of a gift to the Mandarin from the students in appreciation of his endeavors for the good of Kochow and the Church. He quickly took in the idea, told them that, while he knew how great was the love of their hearts and the intensity of their patriotic sacrifices—and all that sort of thing—he would only permit himself to accept their more concrete gift with his " heart ". This pleased them immensely, for after the celebration they took the presents back to the shops from which they had come, possibly many times before, for this same purpose. Just think what money would be saved if the admiring

friends of newly elected aldermen at home could return their floral gifts without having to pay for them.

However, it is not all celebration. We expect a thousand arrivals a year. That means at least two hundred wee mouths to feed right now, and a growing table as the years go on and the orphans grow up. Where shall we get the wherewithal? God knows—even if we don't. It is His work. We do know that each year there will be probably eight hundred new souls among Heaven's elect, and two hundred properly brought up Chinese Catholics, among whom will certainly be many sisters, probably some priests, and perhaps a future Chinese bishop.

WILLIAM F. O'SHEA, A.F.M.

THE COUNCIL OF TRENT AND THE LAST SUPPER.

Of the decree of Trent on the Holy Sacrifice of the Mass, the Rev. J. Waterworth writes:[1] "A third party among the Fathers recommended that the decree should indeed declare that Christ offered Himself to the Father, under the species of bread and wine, but that no mention should be made of the nature of that offering, seeing that the opinions of the prelates did not agree regarding it. This suggestion, as may be seen, by the decree in question, in the first chapter on doctrine, was eventually adopted, and this with only two dissentients."

PASCHAL CANDLE NOT LIT AT REQUIEM MASS.

Qu. Is it rubrical to light the Paschal Candle during a Missa Cantata de Requie?

Resp. The Paschal Candle is lighted at solemn Masses and Vespers (1) on Easter Sunday and the next two days; (2) Saturday *in albis*; (3) on all Sundays thereafter up to the Feast of the Ascension inclusive. After the Gospel on the latter Feast it is extinguished and is not relighted (unless there exist a custom to light it on other solemn feasts within the time just stated).[1] Coppin and Stimart in their *Sacrae Liturgiae Compendium* quote this decree, and add: "But it is not to be lighted in the Masses of the Rogation Days or in other Masses in which violet vestments are worn, and *much less in Masses of Requiem* —all such occasions being devoid of signs of joy" (p. 424).

[1] *The Canons and Decrees of the Council of Trent*, p. 189. London, 1848.

[1] S. R. C., 19 May, 1607, 2, 235.

Ecclesiastical Library Table.

OLD CATHOLIC HYMN BOOKS.

The *Records* of the American Catholic Historical Society for June, 1920, has a valuable contribution by Miss Jane Campbell, a veteran worker for the Society, entitled *Notes on a Few Old Catholic Hymn Books* (pages 129-143). The hymnals in question are those found in the library of the Society, dated respectively 1787, 1791, 1814, 1840, 1845, 1851, 1860, "and so on". One, undated, was published by Benjamin Carr, and the writer thinks it "may possibly antedate the 1814 book".

All of these hymnals are American, and the account given of them is both interesting and valuable. It is to be hoped that readers who know of still other old American Catholic collections of hymns will communicate the titles, date, and place of publication to the Society and contribute thus to our slowly growing knowledge of our earlier song in the strenuous infancy of the Church in the United States.

Such a history ought sometime to be written. Its interest would not be merely historical. There are some practical lessons to be learned from it, as I may be able to illustrate in the present paper.

The 1787 publication is replete with suggestiveness of what to avoid, what to include, how to edit, how to publish. It was extensively reviewed in a previous issue of the *Records*.[1] Its revised and amended and enlarged editions of 1791 and 1814 were given similar treatments in the same periodical.[2]

We come thus to the undated volume issued by the celebrated Benjamin Carr. The writer says:

> In the absence of any date . . . it is impossible to determine the year of publication. It is called a new edition, so there may have been an earlier one. It is dedicated to the Right Reverend John Carroll, Bishop of Baltimore. Bishop Carroll was not made an Archbishop until 1808; he died in 1817.

[1] *A Philadelphia Choir Book of 1787. Records A. C. H. S.*, September, 1915, pp. 208-233.

[2] *Philadelphia Choir Books of 1791 and 1814. Records*, December, 1915, pp. 310-327.

From the reference to "Bishop" Carroll, Miss Campbell would have been justified in assuming that the volume antedated 1808, instead of modestly remarking that "it may possibly antedate the 1814 book" (page 130). The library of the Society has two copies of the volume. I consulted them some years ago, but did not find in either copy any other indication of the date save the implication contained in the dedication to "Bishop" Carroll. I found, however, a copy of the volume in the library of the Pennsylvania Historical Society, which bears written testimony on the inner cover that it was published in 1805.

The sequence of hymnals is therefore, probably, as follows: Aitken's volumes of 1787, 1791; Carr's "new edition" of 1805; Aitken's revised (poorly, indeed) edition of 1814.

Endeavoring to find the traces of a Catholic musical tradition in these volumes, I have made an exhaustive comparison of their various entries. It is not necessary to weary my readers with the details. The highly curious conclusion I arrived at was that a successful music composer and publisher like Carr seems to have been unaware[3] of the sumptuous volumes that had been issued, only a few years previously in the same city of Philadelphia, by another most prominent publisher, John Aitken. Aitken's first edition of his *Compilation* was clearly under the patronage of Holy Trinity Choir, Philadelphia (Sixth and Spruce Streets). Carr's volume was professedly compiled for the special use of St. Augustine's Church, Philadelphia. Thus Carr says in his Preface: "The following Collection was not originally designed for publication; the Mass in three parts, being prepared for a particular occasion, and most of the other pieces composed or selected for the use of the choir of St. Augustine, at different times, as required. *There being no books of sacred music for this purpose published in this country, arranged for different voices . . .*"[4] Was Carr quite unaware of the large *Compilation* of 1787? or of its revised edition of 1791?

[3] There are a few inclusions of texts found in Aitken, but these may have occurred quite accidentally.

[4] Italics mine. It would seem that musical conditions in American choirs were poor, for Carr was a widely known and highly esteemed composer and publisher.

The choir books of Aitken and Carr give us, it is proper to assume, a fair picture of the musical conditions of Catholic choirs in the closing years of the eighteenth century and in the first decade of the nineteenth century in the United States. The issuance of such sumptuous volumes in the relatively prosperous Catholicity of Philadelphia emphasizes the sad state of liturgical appropriateness in the choral music then in use.

For instance, Carr in his Preface speaks of his Mass in Three Parts: "I have taken only a part of the *Gloria*, fearing that the whole would render the performance too long, but in the Mass in two parts, the whole of it will be found judiciously composed by Mr. Webbe of London."

How did Carr attempt to solve the difficulty of this overlengthy liturgical piece? Printing the omitted portions in Roman type and the included portions in italics, we have this extraordinary result:

> Et in terra pax hominibus bonae voluntatis. *Laudamus te.* Benedicimus te. Adoramus te. Glorificamus te. *Gratias agimus tibi propter magnam gloriam tuam.* Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili, Unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. *Qui tollis peccata mundi, suscipe deprecationem nostram.* Qui sedes ad dexteram Patris, miserere nobis. *Quoniam tu solus sanctus,* tu solus Dominus, *tu solus altissimus, Jesu Christe.* Cum sancto Spiritu in gloria Dei Patris. Amen.

The inclusions are neither consecutive nor alternative. They were apparently wrenched from their context at haphazard. As with Israel in the days of the Judges, so in some parts of the United States the custom seems to have prevailed of allowing every choirmaster to do "that which seemed best in his own eyes" (to quote the words of Sacred Writ).

As for the Kyrie, we find *Kyrie eleison* twice, *Christe eleison* twice. These four invocations for mercy must serve instead of the nine prescribed in the Missal.

But Aitken's 1787 edition of his *Compilation* was guilty of a certain tragic humor in the Credo of the Mass especially dedicated to the Blessed Trinity. Evidently this Mass, entitled "The Holy Mass of the Blessed Trinity", was intended as a tribute to the choir of Holy Trinity Church, Philadelphia.

Its Credo, nevertheless, has a complete text down to the words "non erit finis", after which it incontinently places the word "Amen." It thus omits all reference to the Third Person of the Blessed Trinity: "Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas." And the remainder of the Credo is of course also omitted: "Et unam sanctam Catholicam et apostolicam Ecclesiam" etc.

What was the Latin repertoire of choirs in those early days? These texts are widely scattered in Carr's volume. Collecting them, I find:

Adeste Fideles.
Ave Verum.
Caro Mea.
O Salutaris.
Pange Lingua.
Veni Creator.
Vesper Psalms.
Gloria Patri.
Ave Maria.
O Sanctissima.
Stabat Mater.
Four anthems B. V. M.
Levavi Oculos.
Non Nobis Domine.
Magne Pater Augustine.

The Adeste Fideles is an interesting inclusion. I think Carr's volume was the first Catholic hymnal in America to give the Latin text.[5] It also has a parallel translation into English, very satisfactorily executed:

Hither, ye faithful, haste with songs of triumph,
To Bethlehem go, the Lord of life to meet;
To you this day is born a Prince and Saviour;
O come and let us worship at his feet.

I am inclined to think that it is by a Protestant pen. The question is discussed somewhat fully elsewhere.[6]

[5] Cf. *Catholic Uses of the Adeste Fideles* in *American Catholic Quarterly Review*, July, 1915, p. 416, where a list of Catholic hymnals is given, which have neither the Latin text nor an English translation of the Adeste Fideles. This list includes the hymnals of 1787, 1791, 1814; *The Pious Guide to Prayer* (Georgetown, "Potowmack", M. DCC. XCII), which nevertheless has several hymns; *True Piety; or, the Day Well Spent* (Baltimore, 1809), which also has hymns.

[6] Cf. *Protestant Uses of the Adeste Fideles* in *Amer. Cath. Quart. Rev.*, April, 1915, p. 258; also, in same *Review* for July, 1915, p. 418.

Another interesting inclusion is the last one in the above list. It was doubtless intended for use at St. Augustine's Church. Although it is not unknown at the present day,[7] I have not found it in any other collection of Catholic hymns for choir use, and I venture to direct attention to it, therefore, as well for the text as for its musical setting in Carr's volume. One may reasonably assume that the musical composition was by Carr himself.

Magne pater Augustine, preces nostras suscipe,
Et per eas Conditori nos placare satage,
Atque rege gregem tuum, summum decus praesulum.

Amatorem paupertatis te collaudant pauperes,
Assertorem veritatis amant veri judices,
Frangis nobis favos mellis de scripturis disserens.

Quae obscura prius erant nobis plana faciens,
Tu de verbis Salvatoris dulcem panem conficis,
Et propinas potum vitae de psalmorum nectare.

Tu de vita clericorum sanctam scribis regulam,
Quam qui amant et sequuntur, viam tenent regiam,
Atque tuo sancto ductu redeunt ad patriam.

Regi regum salus, vita, decus et imperium,
Trinitati laus et honor sit per omne saeculum,
Qui concives nos ascribat supernorum civium.

If the Latin texts used by Carr indicate a poverty of resources known to him, even more so does a glance at the English hymns he thought suitable. With the exception of two translations—those of the Veni Creator and the Dies Irae—all appear to be from Protestant pens:

[7] Carr's volume gives three stanzas; Daniel's *Thesaurus* gives four (I, 313); Mone's *Hymni Medii Aevi* gives five. Wrangham translates it in his *The Liturgical Poetry of Adam of St. Victor*, and a line-for-line prose translation is given, together with the Latin text, in *Chronicles of the Schoenberg-Cotta Family* (London, 1901, p. 94). Selected by Carr for St. Augustine's Church Choir, the hymn has also been considered appropriate for use by other Religious Orders, Mone noting that he found it in breviaries of the Premonstratensians and Servites (Mone, III, 204).

Sing to the Lord with joyful voice.—Isaac Watts.
Come sound His praise abroad.—Isaac Watts.
Before Jehovah's awful throne.—John Wesley.
Hark, how the watchmen cry.—Charles Wesley.
Our Lord is risen from the dead.—Charles Wesley.
Jesus, Saviour of my soul.—Charles Wesley.
O come, loud anthems let us sing.—Tate & Brady.
Children of the heavenly King.—John Cennick.
Angels ever bright and fair.—Handel's Messiah.
Grateful notes and numbers bring.—(?).
Praise the Lord with cheerful noise.—(?).
Save, O Lord, the commonweal.—(?).
Let the bright seraphims (*sic*).—(?).
O had I Jubal's lyre.—(?).

Veni Creator (English translation).
Dies Irae (English translation).

Of course, Carr does not append to his hymns the names of their Protestant authors or translators. He gives rather the musical source of the tunes used. I have been unable to trace those after which I have placed a question-mark.

Two of these hymns merit some attention. "Come sound His praise abroad" is the translation by Watts of Psalm XCV (Vulgate, XCIV). Not recognizing this fact, Carr also includes another rendering of the same psalm, "O come, loud anthems let us sing", and entitles it "Psalm XCV." This would have been a noteworthy oversight in any denominational hymnal. It was especially curious in a Catholic hymnal; for of course "Psalm XCV"—or the Vulgate Psalm XCIV—is the daily Invitatory of the Divine Office, *Venite exsultemus Domino*, quite resonantly rendered into English verse, it is true, by both of the translations employed in Carr's book.

We have grown much richer in our English Catholic hymnody, both original and translated. But the exhibit of Carr's choir book reminds us, perhaps, of Father Faber's reason for his successive publication of hymns composed by himself to meet Catholic needs, as also of Father Cummings' long-forgotten attempt,[8] at the request of many Bishops in America, to supply our schools and convents and churches with appropriate Catholic hymns in English.

[8] Cf. *A Forgotten American Hymnodist* in *Catholic Historical Review*, July, 1815.

Let me briefly complete my survey of Carr's volume by a third category—namely that of English Anthems—made out of the scattered inclusions in his choir book. He has drawn the first two from Handel's Messiah, the third from Handel's Judas Maccabeus:

But thou didst not leave His soul in hell.
I know that my Redeemer liveth.
Pious orgies.
Hear my prayer, O God.
Thou shalt shew me the way of life.
Acquaint thyself with God.
Glory be to the Father.
My song shall be of mercy and judgment.
There were shepherds..
Te Deum (in English).

Of these anthems, not one is of Catholic translation in its text. The texts are not objectionable in themselves, neither perhaps is the music to which they are set. One wonders, nevertheless, under what circumstances a Catholic choir would be expected to sing them. It would appear that Carr tried to swell out his volume with many easily-found English choral settings meant for, and doubtless used by, various denominations. I suppose also that the method by which this enlarging process was accomplished was both simple and inexpensive —by merely reprinting from existing plates and altering the paging to make it consecutive.

It will have been noticed that the Te Deum is given, not in its Latin text, but in prose English version. Apropos of this, a final quotation from Carr's Preface will serve to indicate the almost casual and uninterested way in which the editors of Catholic hymnals in his day (and of Aitken's day as well) seem to have approached the task of compiling a choir hymnal:

> The *Te Deum* which concludes this work is (from my not being in possession of the Latin words at the time) in English; this I regret, and have since endeavored to adapt it to the Latin, but finding it would entirely derange the music, I concluded on retaining the English words.

The confession is well-nigh incredible. Had Carr a long distance to go in order to find the Latin text of the Te Deum?

Some reflections on Catholic hymnody are suggested by a review of the choir books of 1787, 1791, 1805, 1814. Despite their showy music, liturgical inappropriateness in the English texts, poverty even in their Latin repertoire, they acquired withal a certain air of dignity because of the use of translations from the Psalms. The work of translation, it is true, had been done by Protestants; but probably there could be no objection on the score of correctness in the rendering, although we might well desire that such work had been done by Catholic pens. Our present-day hymnals could, I think, be ennobled by similar translations from the Psalms, for these are not restricted in their use to the clergy in the Divine Office. They are filled with unction, prayerfulness, the spirit of penitence and of spiritual rejoicing, and would give a glow to the devotion of the laity. We should therefore be glad to find Catholics who may be endowed with the divine gift of poesy, using their talent less for meditative devotional verse and more for dignified and stirring translation of the Psalms.

Again, a history of our American hymnals, wisely illustrated by selections of hymnal matter and appropriate comment, would be helpful to future editors and compilers. An example is furnished by Carr's volume. Aitken had given in his 1787 volume a versified rendering of the Salve Regina:

> Hail to the Queen who reigns above,
> Mother of clemency and love;
> Hail thou, our hope, life, sweetness, we
> Eve's banished children cry to thee.
>
> We from this wretched vale of tears
> Send sighs and groans unto thy ears;
> Oh, then, sweet Advocate, bestow
> A pitying look on us below.
>
> After this exile let us see
> Our blessed Jesus, born of thee.
> O merciful, O pious Maid,
> O gracious Mary, lend thine aid.

In American annals of Catholic devotion, this hymn has had as exceedingly prominent and happy place. It is found in the three editions of Aitken's *Compilation*; in collections issued at Boston in 1803, at Baltimore in 1807, at Bardstown in 1815,

at Washington in 1830, at Louisville in 1853. I have not found it in any of our present-day hymnals. Nevertheless, it might well replace not a little of the weak and wordy hymns to Our Lady found there. Father Nerinckx included it in his collection of hymns for the Sisters at Loretto. It has been quite forgotten by Catholics at large, as is illustrated by the charming article contributed by Sister Mary Antonella Hardy to the *Records*.[9] She styled the translation "The Hymn of a Century". She tells us that "throughout the years, copy after copy of words and music has been requested, especially by priests"; that the question was often asked, "Did Father Nerinckx make this translation of the Salve Regina?" and that no other information could be given than that the hymn was affectionately styled, by the Community of Sisters, "Father Nerinckx's hymn". Finding the hymn published in the account of the 1787 volume of Aitken's Compilation given in the *Records*, she was led to write the article referred to above. From his home in Enniscorthy, Ireland, Dr. W. H. Grattan Flood wrote me, calling my attention to the *Primer* of 1685 containing the hymn.

Now Carr may indeed never have seen Aitken's editions of the *Compilation*. He does not include the beautiful hymn. It appears to strike all who hear it at Loretto as worthy of reproduction elsewhere. But our hymnals no longer use it, as doubtless they would be glad to do if the editors knew its history.

Fearing to tax unduly the patience of my readers, I must here conclude without calling detailed attention to the other volumes mentioned by Miss Campbell.

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[9] In the *Records A. C. H. S.* for June, 1916. Cf. also *Records* for Dec., 1916: *Notes on Father Nerinckx's Hymnary*, pp. 296-7 for comment on the hymn.

Criticisms and Notes.

THE TEACHING OF RELIGION. By Roderick MacEachen, D.D., The Catholic University of America. With a Preface by James Cardinal Gibbons. New York: The Macmillan Company. 1921. xii + 241 pages.

RELIGION: FIRST COURSE. (Same author and publisher.) Illustrated by Maud and Miska Petersham.

RELIGION: FIRST MANUAL. (Same author and publisher.) With a Preface by Right Reverend Thomas J. Shahan, Rector of the Catholic University of America. 1921.

Whilst the volumes noted above merely initiate a complete Course of Instruction in Religion, and are therefore to be supplemented by other volumes soon to appear in print, they will serve adequately and admirably to indicate the purpose and plan of the author. Two facts concerning them should be emphasized forthwith. First, they embody the results not alone of elaborate closet study of the problems presented by the teaching of Religion to immature minds but as well the lessons of actual experience in the class-room. Secondly, they illustrate the pedagogical truth, too often ignored by the compilers of brief manuals, that simplicity is really not gained by the extreme brevity of "penny catechisms" or "handy manuals".

The three volumes which have thus far appeared present the teacher of Religion with a philosophy and a method. Both of these are made easily intelligible to the teacher and soundly efficacious for the child by abundant commentary and delightful illustration.

The philosophy is as old as that of the Great Teacher, Christ, who exemplified it practically when He suffered little children to come unto Him, declaring that of such is the Kingdom of Heaven; and who formally declared its inner meaning when He summarized, for the lawyer who was tempting or trying His philosophy, the vast body of Jewish laws, prophecies, moralizations, into the two great commandments of Love—love of God, love of our neighbor. Such simplicity is the heart's core of the "religion pure and undefiled" of St. James.

The all-pervading, all-comprehending vitality and energy of Catholic truth, expanding into apparently most intricate details of dogma, moral, worship, law, custom, can hardly fail to overwhelm the groping mind of the child, even as the complicated statutes of any civilized commonwealth must present themselves as an unthreadable maze to the ordinary civilian. What is wanted is, of course, some

more or less obvious clue to the maze, some simple declaration, if that be attainable, which shall embody the spirit of the laws for the non-legal mind of the citizen; and, for the child who is approaching the vast and apparently intricate subject of Religion, some easy formula such as that given by Christ to the lawyer of old.

Dr. MacEachen makes Religion revolve around the central idea of Love. Love is, indeed, the easiest of all principles for the child to grasp. Now, the life of a family, in which the child forms a very important part, is really a most complicated thing. It comprises the ideas of father, mother, brothers, sisters, relatives, neighbors, schools, teachers, companions in study and play; parental ordinances for the proper governance of the household; civil ordinances, governing the relations of household to household, of city to commonwealth, of state to nation, of nation to international life; the amenities of social intercourse, the duties of etiquette at home and abroad, and the like. The maze is quite as intricate as that of Religion itself. But the child assimilates all of the natural human intricacies of life and conduct with scarce an effort, in a process beginning at home, in the heart of its own family life, and gradually extending to the utmost periphery of life.

Religion, similarly, can be presented to the child as the proper, ideal life of the whole human family under the governance of a heavenly Father, a Mother who is Queen of earth and heaven, Angels who are friends and guardians after the fashion of earthly teachers or of elder brothers and sisters; as a guiding motive of conduct productive of orderly habits of thought, word, action, such as father and mother, in their provident love for the child, gently impress upon its mind and heart; as a kindly guardian of the rights of others, because it shows the child the duty of love for others; as a constant mentor directing the child how to care for body and mind in the best way, because the heavenly Father has given us these great gifts for ensuring our own future happiness forever, and so on.

Begin with love, for the child understands that emotion. Make all its habits of mind, activities of body, ideas of duty center in that principle. The commandments of God, of the Church, of the State, of the Family, become thus like those of an earthly household; that is, they are made to appear to the child as kindly helpers to its happiness rather than as bugaboos designed to hamper and frighten its active little spirit.

The philosophy of all this is as old as it is simple—

> But old and simple are despised as cheap,
> Though hardest to achieve of human things,

as James Russell Lowell reminds us.

Furnished with Love as the clue to the maze, the child will not find the teaching of Religion a series of cold intellectual propositions to be memorized and glibly recited, but something intimate, warm, living, lovely—an influence fashioning the soul unconsciously to the "newness of life" desired by the Apostle of the Gentiles. For assuredly the grand object of the teaching of Religion must be this, or it is a mockery, a delusion and a snare. The bright-eyed, quick-tongued, sure-memoried youngster is the delight of the examiner. But to what useful end, unless the youngster makes his knowledge the norm of his moral activities? Such a child does not even illustrate the old pessimism, *Meliora probo, pejora sequor,* for while it may know the better things intellectually, it may nevertheless be entirely negative in its reaction to the moral truths it apprehends intellectually. Our failure to achieve the appropriate results of instruction in Religion is recognized on all hands. Surely, the day of the penny catechism should have been over long since. What is the difficulty? God is not wanting to us; it is His saving truth which we present to the child. The child is not wanting to us in reality—albeit we may, through ignorance of his psychology, be too ready to think so—for, unlike his elders listening to sermons, he has not been sophisticated by sad contact with the world, but is as the potter's clay in our hands, ready and glad to be fashioned as we please. Perhaps—perhaps—*nos, nos consules desumus!* Our methods—confessedly a failure on all hands—must have been inadequately or falsely based.

And so we come to the question of Dr. MacEachen's method. While, as has been remarked, the philosophy informing it is old, the method itself is new. His class-room demonstration of it has been most warmly approved by the highest pedagogical authority. Although it seeks less to instruct the mind of the child than to touch its heart and sensibilities into active coöperation with the truths presented to its intellect, the body of doctrine will, I am confident, be assimilated by the child more thoroughly and will be retained more enduringly than by the colder methods which have had their day. This body of instruction includes not alone the necessary facts in dogma, moral, worship, but, by means of sidelights in easy and natural association, the study of the Bible, Church History, Sacred Liturgy. It is the "family-idea" applied to Religion — for the family has its history and its traditions as well as its present practices; does not live its life alone, but in conjunction with the lives of relatives and friends, and recognizes itself as a component part of the large life of the community and the larger life of the whole human family; understands its duties at home and abroad, and discusses these for a better understanding and a more practical realiza-

tion of them; has its own laws and customs, sanctioned by usage and reason; believes in and exercises the principle of authority, and so on. But above all, as Cardinal Gibbons remarks in his Preface: "By this new method of teaching Religion, God becomes God with us, our Emmanuel. The true beauty of religion is thus developed in the lives of the children; they learn to live in union with God, united to Him by the bonds of pure love."

In *The Teaching of Religion,* the author expounds fully his purpose and plan. "It is a grave mistake", he says, "to suppose that religious teaching consists in the communication of forms and precepts. *It is a training unto life"* (page 4), and he develops the thought pleasantly and convincingly (pages 4-9). In "The Content of Religious Teaching" (Chapter II), he shows the use to be made of Nature Study, the Bible, Church History, Sacred Liturgy. This last is "the dramatization, as it were, of divine truth", and children may easily be led to understand and to enjoy its rich symbolism. He concludes his discussion of these matters as follows:

> This is a different concept of religious teaching from that generally accepted to-day. It departs from the intellectualism that has prevailed. For the past three centuries and a half our catechisms have dealt almost exclusively with the intellectual side of religion; they have been, for the most part, mere digests of theology. The truths of faith are there set down with great precision; but they are given apart from life in set forms and expressions. The children have been allowed to learn the practical life-giving truth from the lives and example of others. Of course, they have been zealously taught in both church and school by exhortation to practise their religion. But religion taught from the standpoint of the child's life should engender the motives for faith and piety within him. Taught from this angle, these truths should form the motivation of his whole life. In this way the child should learn not only to know but to *do* the truth (page 17).

Chapters III–IX treat of "The Child and Religion", "Religious Development of the Child", "By-Methods and Materials", "Story-Telling and Literature", "Behavior and Religion", "Character Building", and (an excellent piece of pedagogy) "The Rule of Positives". Equally pertinent, but of more general utility, are the chapters on "Class Procedure in Religion", "Class Management", "Coördination", "The Presentation of the Matter"; while direct application of the preceding principles is made in the chapters on "God", "Divine Revelation", "The Commandments", "Original Sin", "The Incarnation", "The Catholic Church", "Divine Grace", "The Sacraments", "Judgment".

So much for the theoretical part of the Course. The practical part is illustrated in *Religion—First Course,* intended for use by the child, and comprising forty lessons containing brief and direct statements which are afterward to be explicated fully by the conversational

questioning of the teacher. The method is given in abundant detail in *Religion—First Manual.* Simplicity, kindliness, directness, brevity and abundance withal, a spirit of warm and active tenderness, a heart-to-heart manner of talking with the child and an obviously successful effort at encouragement of the child to express its own mind in its own way and thus to enter really into the meaning of the divine truths presented to its mind and heart, characterize the method illustrated in this volume. In his admirable Preface, Bishop Shahan declares his conviction that the volume "presages a new era in the teaching of religion", and continues:

> Built upon the solid principles of pedagogy, it possesses a charm and simplicity that surprise us. With this volume in hand the teacher of religion can lead the little ones joyfully to God. Here definitions, difficult terminology, and memorizing have been discarded. The author bases his system upon child intuition and the natural religion implanted in the heart of the child at creation. Here the child is taught to think and to express his thoughts. This is the soul of teaching. The teacher enters into the child's own plane of experience, and gently leads the child in its own progression of thought to the great truths of religion. She engages the children in conversation, and by adroit questions and suggestions she directs their thought to both the teaching and the practice of religion.
>
> We marvel at the wealth of detail at which the author has been able to arrive. But children love detail; their interests lie in concrete things; their ideas are simple and direct. The method here followed seems to draw the truth from the soul of the child and then weave it into his little life. The work reveals an intimate knowledge of child life on the part of its author.

The three volumes are fine examples of book-making on the material side, and the publishers deserve more than a perfunctory word of commendation and appreciation. Especially attractive is *Religion —First Course* because of its artistic typography and its many highly appropriate and very beautiful illustrations.

H. T. Henry.

THE MEANING OF CHRISTIANITY according to Luther and his followers in Germany. By the Very Rev. M. J. Lagrange, O.P., Editor of the "Revue Biblique". Translated by the Rev. W. S. Reilly, S.S. New York: Longmans, Green and Co. 1920. Pp. 381.

There are in French a number of excellent works covering to a considerable extent the same ground as is traversed by the book at hand. The more notable are Vigouroux's *Les Livres saints et la critique rationaliste* and *Les Étapes du rationalisme* by the learned Sulpician exegete, Père Fillion. The former is more general and discursive; the latter includes English and French together with German rationalism and is more impressed with the destructive char-

acter of infidel theories and their repulsive effects on sane minds; while Father Lagrange is occupied more with the systems of German exegesis as constructions and he relies in his criticism more upon positive arguments than upon any emotional appeal.

The book embodies a course of lectures which the eminent Biblical scholar gave in 1917-18 at the Catholic Institute of Paris. While thorough and incisive in his criticism of German exegetes, he pays due credit to their laborious research and their collective coöperation, and makes it clear that "no patriotic sentiment can dispense scholars of other countries from reading German books. Even when one is on his guard against their conclusions, he cannot but learn something from fellow-workers who are patient and persevering, with a curiosity which is ever on the alert, with a useful mania for references and bibliographical indications" (p. 19).

The dominant passion which he discovers in all German exegesis is its onesidedness. It is *einseitig*. Luther was hypnotized by certain texts of St. Paul wherein faith is set over against good works. He failed to see that here faith includes the adhesion of the whole soul to Christianity and that justification is the beginning of sanctification. And so with Luther's recent successors. They each seize upon some one *a priori* conception of Christ—His personality, His work, His religion. In the light of that conception they interpret every event and doctrine recorded in the New Testament and the early Christian writings. The conception itself may be blasphemous, absurd, ridiculous; they make it the keynote to Christianity. Thus the Deists — Lessing, for instance, and Reimarus — maintain that "Christianity is the result of an imposture". The "Illuminati" eviscerate the miraculous elements of the Gospels. Strauss transforms the miracles into myths. Petrinism and Paulinism Father Lagrange calls "a veritable tight-rope over which Baur and the Tübingen school could pass only by keeping the eyes fixed on one point". And so on with the rest—the compromising liberals, the eschatologists, the syncretists — all these systems decked out and paraded with the tinsel of bookish erudition are fundamentally but onesided *a priori* conceptions that dominate minds bereft of the Catholic—that is, the complete—interpretation of divine revelation. It is rather a dreary and seemingly a time-wasting occupation to make a detailed study of all these unhealthy learned vagaries. For this reason students both of historical exegesis and of theology may well be grateful to Father Lagrange for having reduced the labor to a minimum by condensing in the present convenient shape the results of his long reflection and wide research. In this small volume Catholic students can find all they need—and surely all they want to know, unless perchance they themselves be specialists in the field—

concerning the on-the-whole-destructive work accomplished by Luther and his modern successors. The translation is well done. It is clear, readable, and in the main perfectly idiomatic unfrenchified English. Here and there an emendation might be made. For instance, "lessons" on page 56 (French, *leçons*) should be "lectures"; "incredulity" on page 57 and probably on page 376 might be "unbelief".

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D. Adapted and edited by Arthur Preuss. Volume IV. "Man's Duties to God". St. Louis, Mo.: B. Herder Book Co. 1921. Pp. 423.

ON THE MORALS OF TO-DAY. By the Rev. Thomas Slater, S.J. New York: Benziger Brothers. 1918. Pp. 68.

Man's duties to God logically antecede, of course, all other duties, since God is the primal source of all obligation. In the arrangement, however,- of the series of handbooks, the fourth of which is before us, man's duties to himself are given precedence—probably because they ontologically and psychologically come first. They were therefore treated in the third place. The duties of internal and external worship and those imposed by the Commandments of the Church form the main subjects of this book. Under the first heading we have faith, hope, charity, prayer; under the second, sacrifice, vows, oaths, superstitions are the chief; under the third the five great precepts of the Church naturally delimit the matter.

The teaching of theologians on these subjects is explained with remarkable clearness. The practical bearings are made plain by examples. Nothing of doctrinal importance is set down without the support of weighty authority. To give an instance of all these qualities. Under the heading "malediction" we find this conclusion: "It goes without saying that to curse and utter maledictions is unworthy of a good Catholic and opposed to both charity and religion. Plutarch relates that the pagan priestess Theano refused to call down maledictions upon Alcibiades, because, she declared, it was her business to bless and not to curse. Profane words and vulgar expressions like 'damn', 'bloody', 'go to hell', and so forth, are commonly used without definite purpose, and are venial sins, because they are unbecoming, shock others, or manifest anger and impatience. The frequent and unnecessary use of the devil's name is not sinful, but very unbecoming, especially for priests and religious" (pp. 189-190). In support of these opinions the author refers to such authorities as Noldin and Slater.

Under the title "Superstition", Hypnotism, Spiritism, and the Ouija Board receive the careful treatment which their insidious menace at the present time especially calls for. The closing chapter of the third part deals solidly and practically with the laws of the Church concerning books and the Index.

The topics discussed in the booklet *On the Morals of To-day* touch such matters of actual moment as the morality of anti-conceptive devices, socialists, Christ and the Church, the profiteering act of 1919, strike ethics; together with certain problems growing out of the new legislation on matrimony; and other vital issues wherein priests are especially interested. There are in all ten papers. Seeing that the booklet comprises but sixty-eight pages, none of the subjects can be discussed with great fullness. But Father Slater is a master, as every one knows, of luminous condensation; he can be brief without becoming obscure. He has succeeded, as he did in an earlier booklet of the same dimensions (*Religion and Human Interests*), in making plain the principles controlling the problems raised, and in furnishing solutions thereof that approve themselves as reasonable and practicable.

DIE DEUTSCHEN JESUITEN IN INDIEN. Geschichte der Mission von Bombay—Puna (1854–1920). Von Alfons Vaeth, S.J., Professor of History at St. Xavier's College, Bombay. Mit 47 Bildern, Karten etc. Jos. Koesel und Fried. Pustet: Regensburg. 1920. Pp. 262.

PETER ANEDER, S.J. († 1918). Lebensbild von Joh. B. Umberg, S.J. Fried. Pustet: Ratisbon, Cologne, Rome and Vienna. 1920. Pp. 182.

In 1854 Pius IX assigned the missionary administration of the Poona district in the Bombay Vicariate to the Society of Jesus. Four years later the Jesuits took over the northern province, which had been in the care of the Capuchin Fathers. Since then the two former Vicariates of Bombay and Poona have remained under the Jesuit superiors of the German Province, although the ecclesiastical control was shared by the Archbishop of Bombay and the Bishop of Poona, there being besides two other suffragans, Trichinopoly and Mangalore, within the Bombay Province. In midsummer of 1916 came an order from the English government which made the Fathers prisoners of war, because of their nationality, though they had only preached the peace of the reign of Christ. What they had accomplished during their missionary sojourn may be gleaned from the fact that the district counted ninety-two Fathers of the Society engaged in active service, besides a proportionate number of scholastics and

coadjutors, school sisters and others who labored under their direction. The secular priests, nearly all of whom were native Indians, numbered about thirty. The last six archbishops of Bombay had been chosen from members of the Society. One can form some estimate of the religious abandonment to which the natives are consigned in consequence of the summary and somewhat brutal removal of these missionaries. It is true there is in the neighboring dioceses of Mangalore a band of Italian Fathers of the Society, while the diocese of Trichinopoly is supplied with a number of French Jesuit missionaries; yet these can hardly fill the places of the exiles who had conducted a college with nearly 7000 pupils affiliated to the University of Bombay, besides numerous other colleges and high schools throughout the district. The education of girls was well provided for by the two orders of Sisters under the spiritual care of the Society.

These things are described by our author in their origin, their struggles, and their gradual development, with its ultimate fruits for the growth of the Church of Christ. The simple but eloquent recital of first trials, of the conquest over national, racial, social, and religious prejudices, is interwoven with bursts of joyous gratitude for the good accomplished, the saints made through the sweat of the brow, the anxieties of the heart, amid misrepresentations, physical hardships, disappointed hopes, and finally the cruelty exercised by military hosts against the hunted victims of a conquered people. All through the story the laborer in the vineyard of Christ will find lights wherewith to kindle zeal for the conversion of souls. The account is valuable in many other respects. Thus the author reveals the peculiarities of the native desire among the Hindoo people toward independence, political, social, if not also religious. It is his conviction that the implanted Catholic faith is not yet sufficiently strong in India to dispense with the fostering help of the European missionary. The restlessness which manifests itself among the natives needs directing rather than curbing by political power. Hence the need of a patient and systematic religious exercise of pastoral control. Such control is not to be expected from the Hindoo clergy, however gifted they may be in other respects. The support must come from a well-matured source, a disciplinary force such as St. Ignatius proposed to develop by the training under his rule.

The trustworthiness of the account by one who, because of his affiliation, might be supposed to lean toward partiality for the Society, is amply attested by documentary evidence. The statements are drawn not only from the archives of the Order and the local ecclesiastical authorities, but from Indian government sources. Here the author was largely aided by Father Ernest Hull, the indefatigable

and resourceful editor of the Bombay *Examiner,* who by reason of his English nationality was not to be suspected of supporting German militarism in preaching the Gospel of Christ.

In connexion with this valuable account of the Bombay-Poona mission we receive the edifying biography of a young novice who was for four years (1910-1914) a member of the Bombay college staff. Fr. Peter Aneder had entered the Society in 1903, and after spending the preparatory years of his scholasticate at Feldkirch, Exaeten, and Valkenburg, was sent to the Indian mission. The beginning of the war caused him to be included among the prisoners of war, though he had already received notice of his recall for the completion of his theological studies in Holland. The ill-treatment and exposure to which he was subjected in the camp at Ahmednagar developed rapid tuberculosis in his constitution, and in the last year of the war, on 25 June, 1918, he died, a little after the noon hour. Two days before the Fathers at Valkenburg had closed the eyes of the venerable theologian P. Lehmkuhl, who expired in a cell close by. The old and the young were thus presented simultaneously as offerings to the throne of God. Their motto, O. A. M. D. G., which meant "Vivre d'amour, mourir d'amour", made the sacrifice complete. They died in the month of the Sacred Heart, in which abode they had loved and lived.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale. La Vertu de la Force. Careme 1920. Par le R. P. M. A. Janvier, Des Frères Prêcheurs. Paris, P. Lethielleux. Pp. 356.

As the course of conferences on Christian morality which Father Janvier is delivering in the famous church of Notre-Dame draws to a close, the grandeur of his plan becomes more and more apparent. It stands out before our eyes with an impressiveness of conception and wealth of detail in the execution that betrays the brilliant talents of the creative artist and the painstaking work of the scholar. Monumental is the only word that describes the wide sweep of these conferences and their artistic finish. They are a delight to the general reader and a joy to the learned scholar, for they show a combination of qualities that are but rarely found together. But it is unnecessary, at this stage, to speak of the remarkable oratorical ability and the native eloquence of the author; they are well known and have been applauded by his fortunate hearers and by his less favored readers. The printed page, in this case, however, imparts something of the thrill which the delivery of these gigantic discourses evokes in the hearts of the hearers.

The topic for the conferences of 1920 was the Virtue of Fortitude. It would follow in natural sequence, but it also has a striking timeliness. Heroic qualities in our days are not frequent, and it is very opportune to make our age realize that heroism is indispensable to Christian life, and that, without a degree of heroism, no Christian virtue is safe and reliable. The Christian must have in him something of the stuff of which martyrs are made, for every disciple of the Lord is a potential martyr and may at any time be called to face a situation which makes extraordinary demands on his moral resources. The sad and lamentable failures we so frequently witness in our days are due to a lack of fortitude. Fortitude and its allied virtues are such that they possess a natural appeal and attraction for the heart of man. There is an inherent charm and splendor about them to which the best in man responds quickly. This attractiveness Father Janvier describes with exquisite beauty and convincing force, for one of the chief qualities of the great pulpit speaker's style is power and irresistible logic.

In this series, which maintains a level of excellence that is not often achieved, except in isolated outbursts of eloquence, two discourses rise above the others like two snow-capped peaks that tower above their fellows in an elevated mountain range. The one is on Christ, the king of martyrs, the other on the Blessed Eucharist, the bread of the strong. These are sublime and yet practical, rich in inspiration and abounding with helpful suggestions.

The proportions of these conferences do not fit the average pulpit; but, for that they are not useless to the priest in the ministry; they are models worthy of emulation and so lavish of their treasures that their perusal will store in the mind of the reader a wealth of thought which cannot fail to prove useful at some time or other.

C. B.

MODERN SPIRITISM. Its Science and Religion. By A. T. Schofield, M.D., Vice-President Victoria Institute. Philadelphia: P. Blakiston's Son & Co. 1920. Pp. 260.

The main reason for introducing the present study of Spiritism to the readers of this REVIEW is that the subject is therein set forth by a distinguished physician upon data derived in large part from his own experience supplemented by extensive reading of authoritative sources. If ten physicians mean ten atheists, or as many materialists, Dr. Schofield does not belong to the decade. He is (unfortunately for himself) not a Catholic, but he is a theist, a spiritualist (as opposed to materialist), and a Christian. He therefore is convinced of the existence and providence of God, and of the soul's immortal-

ity; but not of the soul's return to earth to take part in spiritistic séances or to exercise "control" over "mediums", professional or private. Some of the spiritistic phenomena, he concludes from adequate data, are due to spirit action; not to discarnate spirits, but to those in which all Christians rightly believe — unembodied spirits, demons, devils. There is, as every one knows, on the part of Christians and even of some Catholics, a reluctance to accept this as a proved conclusion. There is a widely-felt suspicion that to the devil and his minions phenomena are attributed which ought rather to be assigned to delusion, "subconscious" energies, if not to discarnate souls.

Dr. Schofield recognizes of course, as does every well-informed observer and student of the subject, that very many of the phenomena may be so accounted for. On the other hand he is persuaded that there is a residue, unhappily a very large residue, which admits of no logical explanation save that of demoniacal interference. The reasons which he assigns for this opinion seem to the present writer clear and cogent. While the book contains little that is not in substance known to students familiar with the leading works on Spiritism, it is nevertheless a valuable ally to the cause of truth and should be in the hands of the clergy, whose duty it is to warn their people of the awful danger to soul and body that attends spiritistic practices, dabbling with the occult, toying with planchettes, and so on.

The warning note will be more liable to be heeded when backed up by such facts and arguments as are accumulated by the experienced physician who has compiled this volume. The narrative is written in an easy, pleasing conversational style; pervaded, moreover, with the earnestness of a man who has a message to deliver, a message which it imports the present age to hear and to heed.

Literary Chat.

The *Official Catholic Directory* for 1921, though somewhat belated, answers the expectation of a complete repertory of ecclesiastical institutions in the English-speaking Catholic world. The thousand pages devoted to the Church in the United States give detailed records of the hierarchical government, comprising over a hundred archbishops and bishops, with 21,643 priests in active service, more than ten thousand churches with resident pastors, 113 seminaries for clerical students, nearly two million pupils in Catholic schools primary and secondary, and a Catholic population of approximately 18,000,000. With the additional information contained in the part for Canada and Newfoundland, Ireland, England, Wales, Scotland, and Mexico, this *Directory* become a necessary handbook not only for the intelligence officers of ecclesiastical institutions, Catholic libraries, and religious communities, but for every parish organization whose influence reaches beyond its local limits. The present manage-

ment has made the volume a quite reliable source of information on the names and statistics it contains. (P. J. Kenedy & Sons, New York.)

Bound in blue with gold impression on its face a little volume singing the *Song of Lourdes* comes to herald the May month. The author of the verse is Fr. John Fitzpatrick, O.M.I. It sings the Epic of the Apparitions and the Pilgrims. Bernadette was no heroic figure as the world measures its heroes. Notre Dame de Lourdes was the heroine and Bernadette her liege little maid who did the Queen's behest and served unto the loosing of the rill from the rock—the quickening waters that have renewed life and carried healing and soundness to uncounted multitudes of sick, the halt, the blind, the dumb, the mute. Bernadette bore to the priest the Queen's message at whose bidding the cliff by the Cave rose into a temple for the nations, while its sacred cave opened into a sheltering sanctuary for the image of the Immaculate to whose feet the Catholic world flows in unceasing streams of pilgrimage. The story of Lourdes is a wonderful theme for an Epic, and it is strange that no singer of heroic verse has ever heretofore wrought it into metre. Father Fitzpatrick is, so far as known to the present writer, the first to essay the noble task. He calls his work simply "the song of Lourdes", and he uses therefore the rhyming metre of lyric and not the less measured flow of blank verse. He has thus made his task seemingly more difficult. It is high praise to his artistry that he has wrought so worthily, telling all the details of the Apparitions; describing all the objects and modes of devotion, shrines, chapels; recounting the incidents of pilgriming and lingering, praying, and processioning at Lourdes. To do all this in verse and rhyme that seldom falter is, to say the least, remarkable and deserving of congratulation. Every lover of Our Lady of Lourdes should know the song of this devoted Oblate poet. The booklet (pp. 200) is becomingly issued by Benziger Brothers, New York.

Apropos of honor to the Queen of May, mention should be made of a recent French work entitled *La Vièrge Toute Belle.* In a compact volume of some four hundred pages the learned Jesuit, Père Roupain, has compiled an anthology of *eulogia Mariana;* a work in prose somewhat akin to Orby Shipley's *Carmina Mariana.* The forty-seven chapters comprise tributes of Marian praise made by the greater artists of religious literature (for the most part French). The book contains analyses of recent works, many bibliographical references, copious theological notes, occasional meditations —the whole making a small library of instructive and edifying reading on Our Lady—her life and its mysteries, her privileges, virtues, merits. As a manual both of reading and reference the book will serve the purposes of priests, religious teachers, and the devout laity. (Paris, P. Lethielleux.)

A pocket manual well printed and strongly bound — as its purpose demands — entitled *The Garland of Praise,* has recently been compiled by Fr. John Rothensteiner, and issued by the Herder Book Co. (St. Louis, Mo.). The author's aim has been to preserve and to hand on to the coming generations the beautiful old German hymns so instinct with deep, strong Christian feeling and so touching in their clinging melodies. Besides these venerable hymns the booklet contains a number of original compositions by the best English Catholic hymnodists, and a selection of Latin hymns; also devotions, including English hymns, for Mass and other liturgical offices. The texts of the hymns are given without the musical accompaniments. The manual will do good service particularly in American German parishes accustomed to congregational singing taught and led by a precentor.

The *Almanach Catholique Français* for 1921 fully reaches the high-water mark attained by the issue for the year preceding. On most things pertaining to the Church in France the *Almanach* is an up-to-date authority. The calendar alone is a remarkable summary of information, religious and historical, and even agricultural and horticultural (the latter features pertaining *au jardin du presbytère et de la villa*). Family life, political life,

religious life, pilgrimages, traveling, even sports, are succinctly dealt with, useful points and interesting being suggested under each of these headings. Art, literature, and books worth while are given generous consideration. In a word, the *Almanach* is a portable encyclopedia as instructive as it is interesting and all around cultural. It is issued by Bloud et Gay, Paris.

The *Almanach,* moreover, is an introduction to the study of Catholicity in France. Catholic life must be distinctly intense and earnest, if this vigorous annuary be an index of it. Another indication in the same direction—which indeed the *Almanach* itself both reflects and furthers in many ways—is the stream of Catholic books incessantly pouring from the press in France. Just to mention some that have recently come to hand. Here are two volumes of retreats for children: *Retraites de Communion Solennelle,* by le Chanoine Jean Vaudon, and *Retraite d'Enfants,* by l'Abbé Henri Morice. Fervent instructions for the little ones on the Great Event.

Next we have *Aux grands jeunes gens, Futurs Epoux,* by l'Abbé Charles Grimaud—solid talks to youth in their college days and afterward as they are looking forward to the marriage state. *Le Mystère de l'Église,* by R. P. Humbert Clérissac, O.P. A luminous study of the Church in Christ and Christ in the Church; her personality, hierarchical life, her mission, her maternity and sovereignty. A somewhat original handling of a familiar topic. Then come three edifying biographies, one the *Journal d'un Converti,* Pierre van der Meer de Walcheren; the other *Vie de la Mère Marie—Madeline Pounet,* first superior of the Visitation at Lyon-Vassieux; the third, the life of P. Marie-Joseph, Baron de Gérand (1772-1848), by Dom A. M. Ingold. All the foregoing publications are from Téqui, Paris.

Lethielleux (Paris) issues a volume of short meditations for youth. The title is *Allons à Dieu,* by Y. D'Isne. The meditations are drawn from the Gospels and follow the entire liturgical year. They are all suggestive and practical.

From the same publishers we have *La Morale Chrètienne,* by l'Abbé Toublan. A course of twenty-five brief but solid and practical instructions with a pervading note of originality. The dominant idea is that of *respect:* 1. for God and what belongs to Him; 2. for one's neighbor and the things that are his; 3. for oneself.

M. Lethielleux issues also the *Vie de Lieutenant Guillaume de Montferrand,* by l'Abbé Louis Rouzic, chaplain of l'École Sainte-Geneviève. An inspiring story—"d'une âme chrètienne et militaire", a chivalrous youth of twenty-one, as loyal to his faith as he was to his country. Doubtless there were many such on both sides of the world war — unsung heroes, who sleep in unnamed graves — like this Christian soldier, so fortunate in his panegyrist. They one and all reflect François Coppee's *Le Devoir Nouveau:*

> "Deux forces sur notre terre
> Restent intactes pour le bien,
> L'esprit de devoir militaire
> Et le sacrifice chrètien."

We have had occasion more than once to notice in these pages the encouraging *risurgimento* taking place in the recent Catholic literature of Italy. The splendid series of publications *Vita e Pensiero* issued by the Società di Milano (Via S. Agnese 4) is just one, though a notable, sign of the quickened intellectual life of Catholic Italy.

The series has recently been enriched by an anthology of Franciscan literature by Tommaso Nediani, a well-known specialist in this field. The book is entitled *La Fiorita Francescana* and embodies a selection of the choicest works in prose from the biographies earlier and later of St. Francis of Assisi. It has been aptly called *un aureo lavore,* although Nediani declares *non é un lavore per i dotti.* His aim has been to select from the belletristic material whatever manifests the influence exerted by Francis upon the thought, civil and

literary, of his country. The anthology therefore is meant to be a kind of sacred itinerary over Italy so full of the hallowed fame of the Poverello. In other words, *una piccola guida spirituale* for modern lovers of things Franciscan. For those who, like the singer of the Canticle of the Sun, love *la bellezza e la spiritualità delle creature tutte sorelle a noi, e la scala per salire al Summo Bene.* The present selection is made from the prose writings alone. A volume to follow will gather some of the flowers of poetry.

A late addition to the same series (*Vita e Pensiero*) is a selection from the writings of Joseph Tomolo (*Scritti Scelti di Giuseppe Tomolo a cura di Filippo Meda* (pp. 261). Tomolo (1845-1918) was professor of Economics at various Italian universities. A writer of several important works in that field, and a frequent contributor to the periodical literature of the same subject, he left an impress on the social, civil and industrial thought of his country. A thinker, a scholar, a professor of distinction, he was at the same time an exemplary son of Mother Church and a fearless champion of the faith. The selections comprised in the volume mentioned above are all of an ethico-economical and social character. They illustrate the mind of Tomolo and the ideals toward which he aspired. They will be a stimulus to Catholic students. The book contains a short biography of the learned professor and an analysis of his writings.

The *Vita e Pensiero* movement has recently added another section to its program—a *Biblioteca Ascetica,* which it has inaugurated by an Italian translation of Cardinal Mercier's popular spiritual monograph on Christ the Life of the Soul [*Christo Vita dell'-Anima* (pp. 594)] by the Benedictine Abbot, Don Columba Marmion.

Those who love or admire the *Hound of Heaven* will find food for both these states of soul in a little volume entitled *The Message of Francis Thompson,* by a Sister of Notre Dame (pp. 77, New York, Benziger Bros.). It is a relatively brief, though withal a penetrating study. Discriminating in its appreciation, it recognizes the limitations as well as the perfections of Thompson's genius. Every great poet has a message. Francis Thompson belongs to the higher if not the highest order of singers and seers. His message is essentially spiritual and supernatural and is synthesized in the *Hound of Heaven.* This, together with the outstanding characteristics of his mind and soul, is finely depicted and illustrated by many selections from his writings both prose and poetry, in the booklet just mentioned. No praise more befitting the essay could be given than to say that both in matter and in form it is worthy of its subject.

Books Received.

SCRIPTURAL.

JEREMIAS. Ubersetzt, eingeleitet und erklart von E. Dimmler. Volksvereins-Verlag GmbH., M. Gladbach. 1921. Seiten 278. Preis, geb., 7 *M.* 20.

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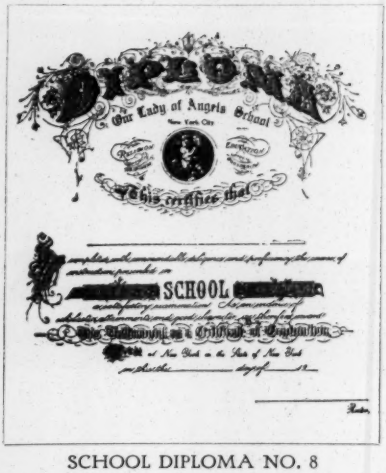

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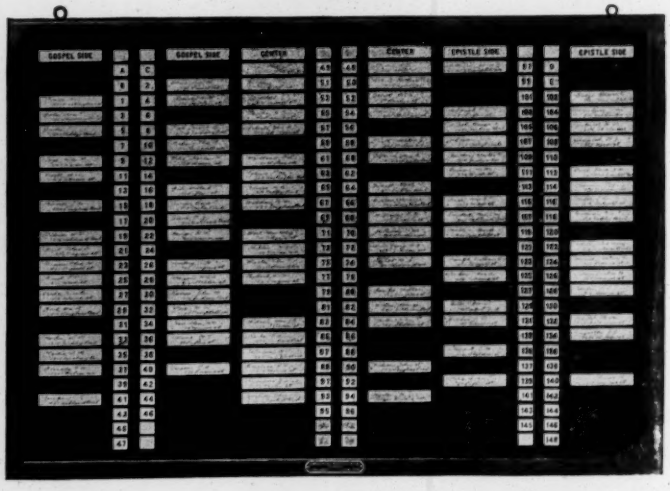

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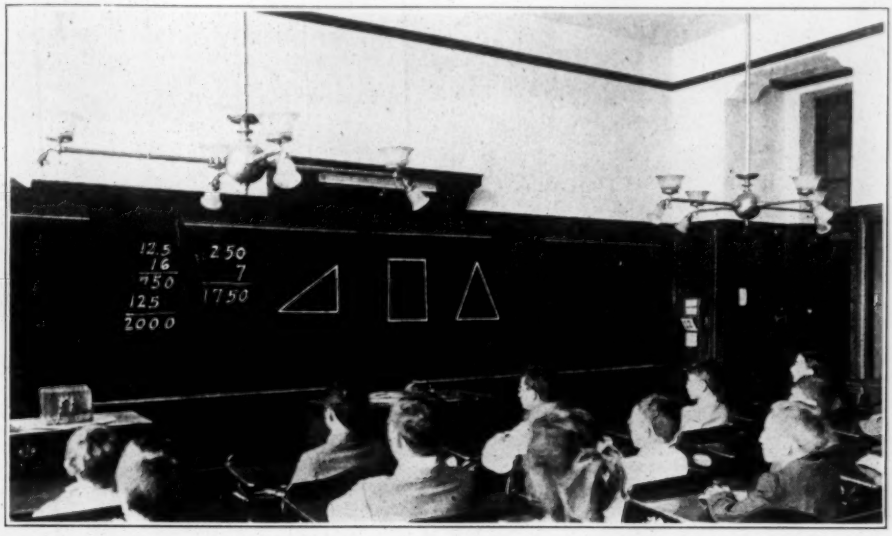

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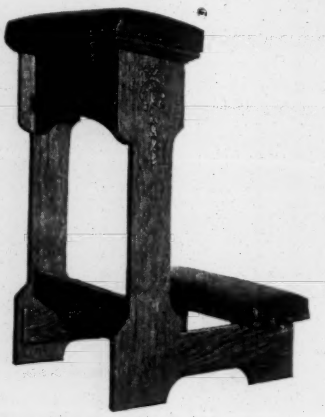

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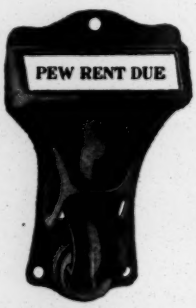

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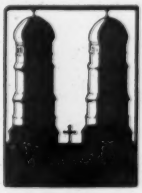

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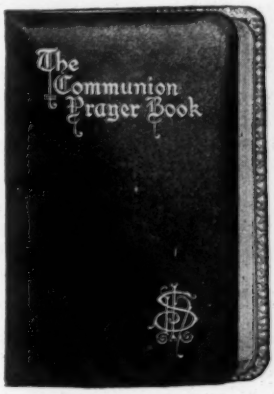

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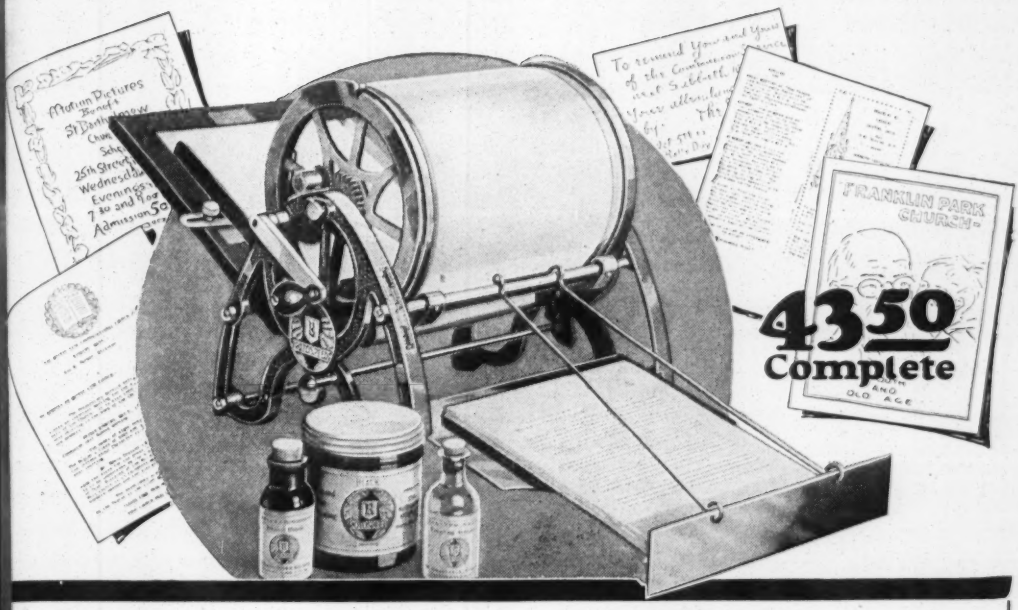

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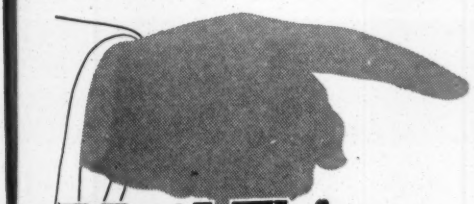

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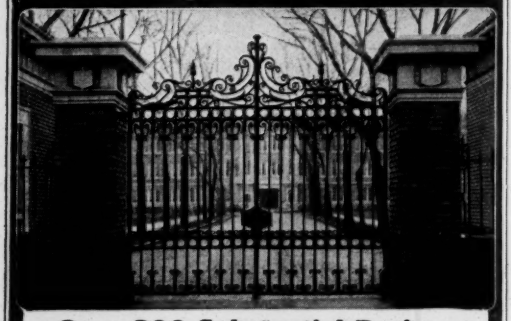

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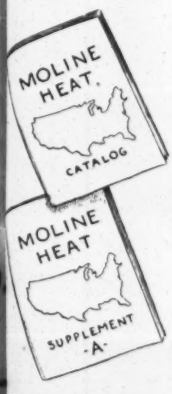

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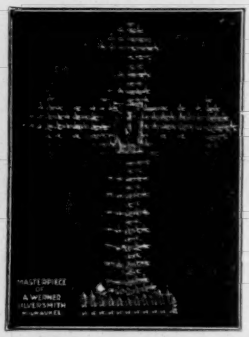

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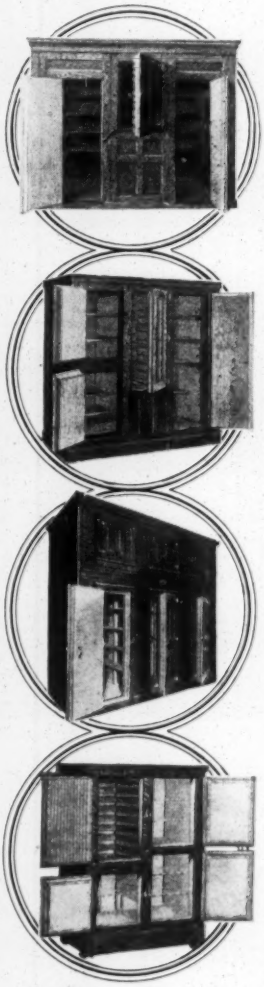

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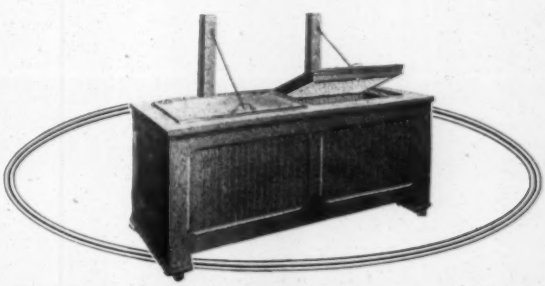

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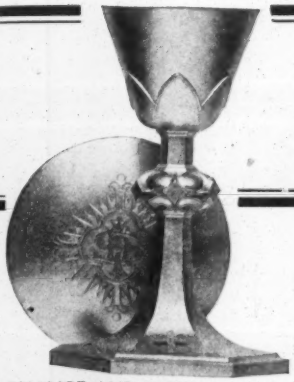

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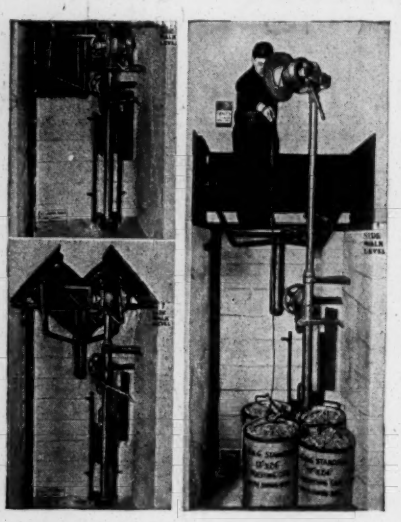

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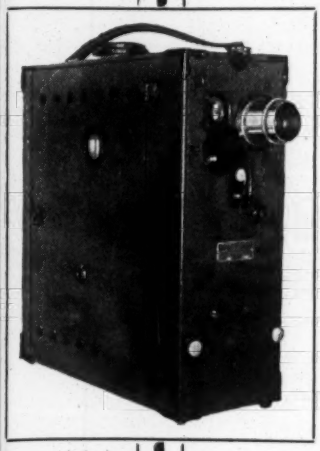

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